

Anna SERIOUS *Impery*

CONSIDERATIONS

ON VARIOUS
SUBJECTS of IMPORTANCE.

By JOHN WOOLMAN,
Of MOUNT HOLLY, in the JERSEYS,
NORTH AMERICA, deceased;

With some of his
DYING EXPRESSIONS.

L O N D O N:

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CONSIDERATIONS



With List of the

BYING EXPRESSIONS

L O W D O R

T H E

INTRODUCTION.

MY Mind hath often been affected with Sorrow, on Account of the prevailing of that Spirit, which leads from an humble waiting on the inward Teaching of Christ, to pursue Ways of Living, attended with unnecessary Labour, and which draws forth the Minds of many People to seek after outward Power, and to strive for Riches, which frequently introduce Oppression, and bring forth Wars and grievous Calamities.

It is with Reverence that I acknowledge the Mercies of our Heavenly Father, who, in Infinite Love, did visit me in my Youth, and wrought a Belief in me, that through true Obedience a State of inward Purity may be

The INTRODUCTION.

be known in this Life, in which we may love Mankind in the same Love with which our Redeemer loveth us, and therein learn Resignation to endure Hardships, for the real Good of others.

While the Eye is single, the whole Body is full of Light, Matt. vi. 22. but for want of this, selfish Desires, and an imaginary Superiority, darken the Mind; hence Injustice frequently proceeds; and where this is the Case, to convince the Judgment, is the most effectual Remedy.

Where violent Measures are pursued in opposing Injustice, the Passions, and Resentments, of the Injured, frequently operate in the Prosecution of their Designs; and after Conflicts productive of very great Calamities, the Minds of contending Parties often remain as little acquainted with the pure Principle of Divine Love, as they were before; but where People walk in that pure Light in which all their *Works are wrought in God*, John iii. 21. and under Oppression persevere in the meek Spirit, and abide firm in the Cause of Truth,

The INTRODUCTION.

Truth, without actively complying with oppressive Demands, through those the Lord hath often manifested his Power, in opening the Understandings of others, to the promoting Righteousness in the Earth.

A Time, I believe, is coming, wherein this Divine Work will so spread and prevail, that *Nation shall not lift up Sword against Nation, nor learn War any more*, Isaiah ii. 4. And as we, through the tender Mercies of God, do feel that this precious Work is begun, I am concerned to encourage my Brethren and Sisters in a Holy Care and Diligence, that each of us may so live, under the sanctifying Power of Truth, as to be redeemed from all unnecessary Cares; that our Eye being single to him, no Customs, however prevalent, which are contrary to the Wisdom from above, may hinder us from faithfully following his Holy Leadings, in whatsoever he may graciously appoint for us.

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 which the Lord hath often manifested
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 Word be able to overcome the
 wickedness of the world.

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CON-

CONSIDERATIONS ON PURE WISDOM, AND HUMAN POLICY.

TO have our Trust settled in the Lord, and not to seek after, nor desire outward Treasures, any further than his Holy Spirit leads us therein, is a happy State, as saith the Prophet, *Blessed is the Man that trusteth in the Lord, and whose Hope the Lord is.*

Pure Wisdom leads People into Lowliness of Mind, in which they learn Resignation to the Divine Will, and Contentment in suffering for his Cause, when they cannot keep a clear Conscience without suffering.

In this pure Wisdom the Mind is attentive to the Root, and original Spring of
B Motions

Motions and Desires ; and as we know *the Lord to be our Refuge*, and find no Safety but in humbly walking before him, we feel an *Holy Engagement*, that every Desire which leads therefrom may be brought to Judgment.

While we proceed in this precious Way, and find ardent Longings for a full Deliverance from every thing which defiles, all Prospects of Gain, that are not consistent with the Wisdom from above, are considered as Snares, and an inward Concern is felt, that we may live under the Cross, and faithfully attend to that Holy Spirit, which is sufficient to preserve out of them.

When I have considered that Saying of Christ, *Mat. vi. 19. Lay not up for yourselves Treasures upon Earth*, his Omnipotence hath often occurred to my Mind.

While we believe that he is every where present with his People, and that perfect Goodness, Wisdom and Power are united in him, how comfortable is the Consideration.

Our Wants may be great, but his Power is greater. We may be oppressed and despised, but he is able to turn our patient Sufferings into Profit to ourselves, and to the Advancement of his Work on Earth. His People, who feel the Power of his Cross, to crucify all that is selfish

in them, who are engaged in outward Concerns, from a Convincement that it is their Duty, and resign themselves, and their Treasures, to him; these feel that it is dangerous to give way to that in us, which craves Riches and Greatness in this World.

As the Heart truly contrite, earnestly desires *to know Christ, and the Fellowship of his Sufferings*, Phil. iii. 10. so far as the Lord for gracious Ends may lead into them; as such feel that it is their Interest to put their Trust in God, and to seek no Gain but that which he, by his Holy Spirit, leads into; so, on the contrary, they who do not reverently wait for this Divine Teacher, and are not humbly concerned, according to their Measure, *to fill up that which is behind of the Afflictions of Christ*, Col. i. 24. in patiently suffering for the promoting Righteousness in the Earth; but have an Eye toward the Power of Men, and the outward Advantage of Wealth, these are often attentive to those Employments which appear profitable, even though the Gains arise from such Trade and Business which proceeds from the Workings of that Spirit, which is estranged from the self-denying Life of an humble contrite *Christian*.

While I write on this Subject, I feel my Mind tenderly affected toward those

honestly disposed People, who have been brought up in Employments attended with those Difficulties.

To such I may say, in the feeling of our Heavenly Father's Love, and number myself with you, O that our Eyes may be single to the Lord! May we reverently wait on him for Strength, to lay aside all unnecessary Expence of every Kind, and learn Contentment, in a plain simple Life.

May we, in Lowliness, submit to the Leadings of his Spirit, and enter upon any outward Employ which he graciously points out to us, and then whatever Difficulties arise, in Consequence of our Faithfulness, I trust they will work for our Good.

Small Treasure to a resigned Mind is sufficient. How happy is it to be content with a little, to live in Humility, and feel that in us, which breathes out this Language, Abba! Father.

If that, called the Wisdom of this World, had no Resemblance of true Wisdom, the Name of Wisdom, I suppose, had not been given to it.

As wasting outward Substance, to gratify vain Desires, on one hand; so Slothfulness and Neglect, on the other, do often involve Men and their Families in Trouble, and reduce them to Want and Distress;

Distress ; to shun both these opposite Vices, is good in itself, and hath a Resemblance of Wisdom ; but while People thus provident, have it principally in View to get Riches, and Power, and the Friendship of this World, and do not humbly wait for the Spirit of Truth to lead them in Purity ; these, through an anxious Care to obtain the End desired, reach forth for Gain in worldly Wisdom, and, in regard to their inward State, fall into divers Temptations and Snares. And though such may think of applying Wealth to good Purposes, and to use their Power to prevent Oppression, yet Wealth and Power is often applied otherwise ; nor can we depart from the Leadings of our Holy Shepherd, without going into Confusion.

Great Wealth is frequently attended with Power, which nothing but Divine Love can qualify the Mind to use rightly ; and as to the Humility, and Uprightness of our Children after us, how great is the Uncertainty ! If, in acquiring Wealth, we take hold on the Wisdom which is from beneath, and depart from the Leadings of Truth, and Example our Children herein, we have great Cause to apprehend, that Wealth may be a Snare to them ; and prove an Injury to others, over whom their Wealth may give them Power.

To be redeemed from that Wisdom which is from beneath, and walk in the Light of the Lord, is a precious Situation; thus his People are brought to put their Trust in him; and in this humble Confidence in his Wisdom, Goodness and Power, the Righteous find a Refuge in Adversities, superior to the greatest outward Helps, and a Comfort more certain than any worldly Advantages can afford.

On LABOUR.

HAVING from my Childhood been used to Bodily Labour for a Living, I may express my Experience therein.

Right Exercise affords an innocent Pleasure in the Time of it, and prepares us to enjoy the Sweetness of Rest; but from the Extremes each Way, arise Inconveniences.

Moderate Exercise opens the Pores, gives the Blood a lively Circulation, and the better enables us to judge rightly respecting that Portion of Labour which is the true Medium.

The Fowls of the Air sow not, nor gather into Barns, yet our Heavenly Father feedeth them; Mat. vi. 26. nor do I believe that Infinite Goodness and Power would have allotted Labour to us, had he not seen that Labour was proper for us in this Life.

The original Design, and true Medium of Labour, is a Subject that, to me, appears worthy of our serious Consideration.

Idle Men are often a Burden to themselves, neglect the Duty they owe to their Families, and become burdensome to others also.

As outward Labour, directed by the Wisdom from above, tends to our Health, and adds to our Happiness in this Life; so, on the contrary, entering upon it in a selfish Spirit, and pursuing it too long, or too hard, hath a contrary Effect.

I have observed, that too much Labour not only makes the Understanding dull, but so intrudes upon the Harmony of the Body, that after ceasing from our Toil, we have another to pass through, before we can be so composed as to enjoy the Sweetness of Rest.

From too much Labour in the Heat, frequently proceeds immoderate Sweats, which do often, I believe, open the
Way

Way for Disorders, and impair our Constitutions.

When we go beyond the true Medium, and feel Weariness approaching, but think Business may suffer if we cease, at such a Time spirituous Liquours are frequently taken, with a View to support Nature under these Fatigues.

I have found that too much Labour in the Summer heats the Blood, that taking strong Drink to support the Body under such Labour, increaseth that Heat, and though a Person may be so far temperate as not to manifest the least Disorder, yet the Mind, in such a Circumstance, doth not retain that Calmness and Serenity which we should endeavour to live in.

Thus toiling in the Heat, and drinking strong Liquor, makes Men more resolute, and less considerate, and tends very much to disqualify from successfully following him who is meek and low of Heart.

As laying out Business, more than is consistent with pure Wisdom, is an Evil, so this Evil frequently leads into more. Too much Business leads to Hurry. In the Hurry and Toil too much strong Drink is often used, and hereby many proceed to Noise and Wantonness, and some, though more considerate, do often suffer Loss, as to a true Composedness of Mind.

I feel

I feel sincere Desires in my Heart that no Rent, nor Interest, might be laid so high as to be a Snare to Tenants. That no Desires of Gain may draw any too far in Business. That no Cares to support Customs, which have not their Foundation in pure Wisdom, may have Place in our Minds, but that we may build on the sure Foundation, and feel our Holy Shepherd to lead us, who alone is able to preserve us, and bring forth from every Thing which defiles.

Having several Times, in my Travels, had Opportunity to observe the Labour and Manner of Life of great Numbers of Slaves, it appears to me that the true Medium is lamentably neglected by many, who assign them their Portion of Labour.

Without saying much at this Time, concerning buying and selling Men for Term of Life, who have as just a Right to Liberty as we have; nor about the great Miseries, and Effusion of Blood, consequent to promoting the Slave-trade, and to speak as favourably as may be, with regard to continuing those in Bondage who are amongst us, we cannot say there is no Partiality in it; for whatever Tenderness may be manifested by Individuals in their Life-time toward them, yet for People to be transmitted from a Man to his Posterity, in the helpless Condition

dition of Slaves, appears inconsistent with the Nature of the Gospel Spirit. From such Proceedings it often follows, that Persons in the Decline of Life, are deprived of Monies equitably due to them, and committed to the Care, and subjected to the absolute Power of young unexperienced Men, who know but little about the Weakness of old Age, nor understand the Language of declining Life.

Where Parents give their Estates to their Children, and then depend on them for a Maintenance, they sometimes meet with great Inconveniencies; but if the Power of Possession, thus obtained, doth often reverse the Obligations of Gratitude and filial Duty, and makes manifest, that Youth are often ignorant of the Language of old Age, how hard is the Case of ancient Negroes, who deprived of the Wages equitably due to them, are left to young People, who have been used to look upon them as their Inferiors.

For Men to behold the Fruits of their Labour withheld from them, and possessed by others, and in old Age find themselves destitute of those comfortable Accommodations, and that tender Regard which their Time of Life requires:

When they feel Pains and Stiffness in their Joints and Limbs, Weakness of Appetite, and that a little Labour is wearisome,
and

and still behold themselves in the neglected uncomfortable Condition of a Slave, and oftentimes to a young unsympathising Man:

For Men to be thus treated from one Generation to another, who, besides their own Distresses, think on the Slavery entailed on their Posterity, and are grieved: What disagreeable Thoughts must they have of the professed Followers of Jesus! And how must their Groans ascend to that Almighty Being, who *will be a Refuge for the Oppressed*, Psalm ix. 9.

On S C H O O L S.

Suffer the little Children to come unto me, and forbid them not, for of such is the Kingdom of God, Mark x. 14.

TO encourage Children to do Things with a View to get Praise of Men, to me appears an Obstruction to their being inwardly acquainted with the Spirit of Truth. For it is the Work of the Holy Spirit

Spirit to direct the Mind to God, that in all our Proceedings we may have a single Eye to him. To give Alms in secret, to fast in secret, and labour to keep clear of that Disposition reprov'd by our Saviour, *All their Works which they do is for to be seen of Men*, Mat xxiii. 5.

That Divine Light which enlightens all Men, I believe, does often shine in the Minds of Children very early, and to humbly wait for Wisdom, that our Conduct toward them may tend to forward their Acquaintance with it, and strengthen them in Obedience thereto, appears to me to be a Duty on all of us.

By cherishing the Spirit of Pride, and the Love of Praise in them, I believe they may sometimes improve faster in Learning, than otherwise they would; but to take Measures to forward Children in Learning, which naturally tend to divert their Minds from true Humility, appears to me to favour of the Wisdom of this World.

If Tutors are not acquainted with Sanctification of Spirit, nor experienced in an humble waiting for the Leadings of Truth, but follow the Maxims of the Wisdom of this World, such Children who are under their Tuition, appear to me to be in Danger of imbibing Thoughts, and Apprehensions, reverse to that Meekness, and
Lowliness

Lowliness of Heart, which is necessary for all the true Followers of Christ.

Children at an Age fit for Schools, are in a Time of Life which requires the patient Attention of pious People, and if we commit them to the Tuition of such, whose Minds we believe are not rightly prepared to *train them up in the Nurture and Admonition of the Lord*, we are in Danger of not acting the Part of faithful Parents toward them; for our Heavenly Father doth not require us to do Evil, that Good may come of it; and it is needful that we deeply examine ourselves, lest we get entangled in the Wisdom of this World, and, through wrong Apprehensions, take such Methods in Education, as may prove a great Injury to the Minds of our Children.

It is a lovely Sight to behold innocent Children; and when they are sent to such Schools where their tender Minds are in imminent Danger of being led astray by Tutors, who do not live a self-denying Life, or by the Conversation of such Children who do not live in Innocence, it is a Case much to be lamented.

While a pious Tutor hath the Charge of no more Children than he can take due Care of, and keeps his Authority in the Truth, the good Spirit in which he leads and governs, works on the Minds of such

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who

who are not hardened, and his Labours not only tend to bring them forward in outward Learning, but to open their Understandings with respect to the true *Christian* Life ; but where a Person hath Charge of too many, and his Thoughts and Time are so much employed in the outward Affairs of his School, that he does not so weightily attend to the Spirit and Conduct of each Individual, as to be enabled to administer rightly to all in due Season ; through such Omission he not only suffers, as to the State of his own Mind, but the Minds of the Children are in Danger of suffering also.

To watch the Spirit of Children, to nurture them in Gospel Love, and labour to help them against that which would mar the Beauty of their Minds, is a Debt we owe them ; and a faithful Performance of our Duty, not only tends to their lasting Benefit, and our own Peace, but also to render their Company agreeable to us.

Instruction, thus administred, reaches the pure Witness in the Minds of such Children who are not hardened, and begets Love in them toward those who thus lead them on ; but where too great a Number are committed to a Tutor, and he, through much Cumber, omits a careful Attention to the Minds of Children, there is Danger of Disorders gradually increasing amongst them,

them, till the Effects thereof appear in their Conduct, too strong to be easily remedied.

A Care hath lived on my Mind, that more Time might be employed by Parents at Home, and by Tutors at School, in weightily attending to the Spirit and Inclinations of Children, and that we may so lead, instruct, and govern them, in this tender Part of Life, that nothing may be omitted in our Power, to help them on their Way to become the Children of our Father, who is in Heaven.

Meditating on the Situation of Schools in our Provinces, my Mind hath, at Times, been affected with Sorrow, and under these Exercises it hath appeared to me, that if those who have large Estates, were faithful Stewards, and laid no Rent, nor Interest, nor other Demand, higher than is consistent with universal Love; and those in lower Circumstances would, under a moderate Employ, shun unnecessary Expence, even to the smallest Article; and all unite in humbly seeking to the Lord, he would graciously instruct us, and strengthen us, to relieve the Youth from various Snares, in which many of them are entangled.

ON THE
RIGHT USE
OF THE
LORD'S OUTWARD GIFTS.

AS our Understandings are opened by the pure Light, we experience that, through an inward approaching to God, the Mind is strengthened in Obedience; and that by gratifying those Desires which are not of his begetting, those Approaches to him are obstructed, and the deceivable Spirit gains Strength.

These Truths, being as it were engraven upon our Hearts, and our everlasting Interest in Christ evidently concerned herein, we become fervently engaged, that nothing may be nourished which tends to feed Pride or Self-love in us. Thus in pure Obedience, we are not only instructed in our Duty to God, but also in the Affairs which necessarily relate to
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this Life, and the Spirit of Truth which guides into all Truth, leavens the Mind with a pious Concern, that *whatsoever we do in Word or Deed, may be done in his Name*, Col. iii. 17.

Hence such Buildings, Furniture, Food, and Raiment, as best answer our Necessities, and are the least likely to feed that selfish Spirit which is our Enemy, are the most acceptable to us.

In this State the Mind is tender, and inwardly watchful, that the Love of Gain draw us not into any Business, which may weaken our Love to our Heavenly Father, or bring unnecessary Trouble to any of his Creatures.

Thus the Way gradually opens to cease from that Spirit which craves Riches and Things fetched far, which so mixeth with the Customs of this World, and so intrudes upon the true Harmony of Life, that the right Medium of Labour is very much departed from. And as the Minds of People are settled in a steady Concern, not to hold nor possess any Thing but what may be held consistent with the Wisdom from above, they consider what they possess as the Gift of God, and are inwardly exercised, that in all Parts of their Conduct they may act agreeable to the Nature of the peaceable Government of Christ.

A little supports such a Life ; and in a State truly resigned to the Lord, the Eye is single, to see what outward Employ he leads into, as a Means of our Subsistence, and a lively Care is maintained to hold to that without launching further.

There is a Harmony in the several Parts of this Divine Work in the Hearts of People ; he who leads them to cease from those gainful Employments, carried on in that Wisdom which is from beneath, delivers also from the Desire after worldly Greatness, and reconciles the Mind to a Life so plain, that a little doth suffice.

Here the real Comforts of Life are not lessened. Moderate Exercise, in the Way of true Wisdom, is pleasant both to Mind and Body.

Food and Raiment sufficient, though in the greatest Simplicity, is accepted with Content and Gratitude.

The mutual Love, subsisting between the faithful Followers of Christ, is more pure than that Friendship which is not seasoned with Humility, how specious soever the Appearance.

Where People depart from pure Wisdom in one Case, it is often an Introduction to depart from it in many more ; and thus a Spirit which seeks for outward Greatness, and leads into worldly Wisdom to attain it, and support it, gets Possession of the Mind.

In

In beholding the customary Departure from the true Medium of Labour, and that unnecessary Toil which many go through, in supporting outward Greatness, and procuring Delicacies.

In beholding how the true Calmness of Life is changed into Hurry, and that many, by eagerly pursuing outward Treasure, are in great Danger of withering as to the inward State of the Mind :

In meditating on the Works of this Spirit, and on the Desolations it makes amongst the Professors of *Christianity*, I may thankfully acknowledge, that I often feel pure Love beget Longings in my Heart, for the Exaltation of the peaceable Kingdom of Christ, and an Engagement to labour according to the Gift bestowed on me, for the promoting an humble, plain, temperate Way of living. A Life where no unnecessary Care, nor Expences, may incumber our Minds, nor lessen our Ability to do Good ; where no Desires after Riches, or Greatness, may lead into hard Dealing ; where no Connections with worldly-minded Men, may abate our Love to God, nor weaken a true Zeal for Righteousness. A Life wherein we may diligently labour for Resignedness to do, and suffer, whatever our Heavenly Father may allot for us, in reconciling the World to himself.

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When the Prophet *Isaiab* had uttered his Vision, and declared that a Time was coming wherein *Swords should be beat into Plowshares; and Spears into pruning Hooks, and that Nation shall not lift up Sword against Nation, nor learn War any more*; he immediately directs the Minds of People to the Divine Teacher, in this remarkable Language; *O House of Jacob! come ye, and let us walk in the Light of the Lord, Isaiab ii. 5.*

To wait for the Direction of this Light, in all temporal as well as spiritual Concerns, appears necessary; for if in any Case we enter lightly into temporal Affairs, without feeling this Spirit of Truth to open our Way therein, and through the Love of this World proceed on, and seek for Gain by that Business or Traffick, which is *not of the Father, but of the World*, 1 John ii. 16. we fail in our Testimony to the Purity and Peace of his Government, and get into that which is for Chastisement.

This Matter hath lain heavy on my Mind, it being evident, that a Life less humble, less simple and plain, than that which Christ leads his Sheep into, does necessarily require a Support, which pure Wisdom does not provide for; hence there is no Probability of our being a *peculiar People, so zealous of good Works, as to have no Fellowship with Works of Darkness*,

Titus

Titus ii. 14. Ephes. v. 11. while we have Wants to supply which have their Foundation in Custom, and do not come within the Meaning of those Expressions, *your Heavenly Father knoweth that ye have need of all these Things*, Matt. vi. 32.

These Things which he beholds necessary for his People, he fails not to give them in his own Way, and Time; but as his Ways are above our Ways, and his Thoughts above our Thoughts, so imaginary Wants are different *from these Things which he knoweth that we have need of*.

As my Meditations have been on these Things, Compassion hath filled my Heart toward my Fellow Creatures, involved in Customs, grown up in *the Wisdom of this World, which is Foolishness with God*, 1 Cor. iii. 19; and O that the Youth may be so thoroughly experienced in an humble Walking before the Lord, that they may be his Children, and know him to be their Refuge, their safe unfailing Refuge, through the various Dangers attending this uncertain State of Being!

If those whose Minds are redeemed from the Love of Wealth, and who are content with a plain, simple Way of living, do yet find that to conduct the Affairs of a Family, without giving Countenance to unrighteous Proceedings, or having Fellow-
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ship with Works of Darknes, the most diligent Care is necessary :

If Customs, distinguishable from universal Righteousness, and opposite to the true Self-denying Life, are now prevalent, and so mixed with Trade, and with almost every Employ, that it is only through humble waiting on the inward Guidance of Truth, that we may reasonably hope to walk safely, and support an uniform Testimony to the peaceable Government of Christ :

If this be the Case, how lamentably do they expose themselves to Temptations, who give way to the Love of Riches, conform to expensive Living, and reach forth for Gain, to support Customs, which our Holy Shepherd leads not into.

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CONSIDERATIONS
ON THE
TRUE HARMONY
OF
MANKIND,
AND

How it is to be maintained.

By JOHN WOOLMAN.

*And the Remnant of Jacob shall be in the
midst of many People, as the Dew from
the Lord, as the Showers upon the Grass,
that tarrieth not for Man, nor waiteth
for the Sons of Men, Micah v. 7.*

L O N D O N:

Re-printed by MARY HINDE.

CONSIDERATIONS

ON THE

TRUE HARMONY

MAN AND

AND

How it is maintained



BY JOHN WOLMAN

And the Remains of Jacob shall be in the
midst of many People, as the Lord hath
said, in the day when the Lord
shall have mercy upon the Gentiles,
that I might not be ashamed, nor
for the sake of mine enemies.

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- T H E

INTRODUCTION.

AS Mankind from one Parent are divided into many Families, and as Trading to Sea is greatly increased within a few Ages past; amidst this extended Commerce how necessary is it that the professed Followers of Christ keep sacred his Holy Name, and be employed about Trade and Traffick no farther than Justice and Equity evidently accompanies? That we may give no just Cause of Offence to any, however distant, or unable to plead their own Cause; and may continually keep in View the Spreading of the true and saving Knowledge of God, and his Son Jesus Christ, amongst our Fellow Creatures, which through his infinite Love some feel to be more precious than any other Treasure.

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7 AP 59

CONSIDERATIONS
ON THE
TRUE HARMONY
OF
MANKIND, &c.

CHAPTER I.

*On serving the Lord in our outward
Employments.*

UNDER the humbling Dispensations of the Father of Mercies, I have felt an inward Labour for the Good of my Fellow Creatues, and a Concern that the Holy Spirit, which alone can restore Mankind to a State of true Harmony, may with Singleness of Heart be waited for and followed.

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I trust

I trust there are many under that Visitation, which if faithfully attended to, will make them quick of Understanding in the Fear of the Lord, and qualify with Firmness to be true Patterns of the *Christian* Life, who in Living and Walking may hold forth an Invitation to others, to come out of the Entanglements of the Spirit of this World.

And that which I feel first to express is, a Care for those who are in Circumstances, which appear difficult, with respect to supporting their Families in a Way answerable to pure Wisdom, that they may not be discouraged, but remember that in humbly obeying the Leading of Christ, he owneth us as his Friends, *Ye are my Friends if ye do whatsoever I command you*; and to be a Friend to Christ, is to be united to him, who hath all Power in Heaven and in Earth; and though a Woman may forget her sucking Child, yet will he not forget his faithful Ones.

The Condition of many who dwell in Cities hath often affected me with a Brotherly Sympathy, attended with a Desire that Resignation may be laboured for; and where the Holy Leader directeth to a Country Life, or some Change of Employ, he may be faithfully followed; for, under the refining Hand of the Lord, I have seen that the Inhabitants of some Cities are
greatly

greatly increased through some Branches of Business which his Holy Spirit doth not lead into, and that being entangled in these Things, tends to bring a Cloud over the Minds of People convinced of the Leadings of this Holy Leader, and obstructs the coming of the Kingdom of Christ on Earth as it is in Heaven.

Now if we indulge a Desire to imitate our Neighbours in those Things which harmonise not with the true *Christian* Walking, these Entanglements may hold fast to us, and some, who in an awakening Time, feel tender Scruples, with respect to their Manner of Life, may look on the Example of others more noted in the Church, who yet may not be refined from every Degree of Dross; and by looking on these Examples, and desiring to support their Families in a Way pleasant to the natural Mind, there may be Danger of the Worldly Wisdom gaining Strength in them, and of their Departure from that pure Feeling of Truth, which if faithfully attended to, would teach Contentment in the Divine Will, even in a very low Estate.

One formerly speaking on the Profitableness of true Humility saith, " He
 " that troubles not himself with anxious
 " Thoughts for more than is necessary,
 " lives little less than the Life of Angels,
 " whilst by a Mind content with little, he

“ imitates their want of nothing.” *Cave's Prim. Christi.* Page 31.

“ It is not enough,” says *Tertullian*,
 “ that a *Christian* be chaste and modest,
 “ but he must appear to be so : A Virtue
 “ of which he should have so great a Store,
 “ that it should flow from his Mind upon
 “ his Habit, and break from the Retire-
 “ ments of his Conscience, into the Su-
 “ perficies of his Life.” Same Book,
 Page 43.

“ The Garments we wear,” says *Cle-
 mens*, “ ought to be mean and frugal—
 “ that is true Simplicity of Habit, which
 “ takes away what is vain and superfluous ;
 “ that the best and most solid Garment,
 “ which is the farthest from Curiosity.”
 Page 49.

Though the Change from Day to Night,
 is by a Motion so gradual as scarcely to
 be perceived, yet when Night is come we
 behold it very different from the Day ;
 and thus as People become wise in their
 own Eyes, and prudent in their own Sight,
 Customs rise up from the Spirit of this
 World, and spread by little and little, till
 a Departure from the Simplicity that there
 is in Christ becomes as distinguishable as
 Light from Darkness, to such who are
 crucified to the World.

Our Holy Shepherd, to encourage his
 Flock in Firmness and Perseverance, re-
 minds

minds them of his Love for them ; *As the Father hath loved me, so have I loved you ; continue ye in my Love* And in another Place graciously points out the Danger of departing therefrom, by going into unsuitable Employments ; this he represents in the Similitude of Offence from that useful active Member, the Hand ; and to fix the Instruction the deeper, names the right Hand ; *If thy right Hand offend thee, cut it off and cast it from thee—* If thou feelest Offence in thy Employment, humbly follow him who leads into all Truth, and is a strong and faithful Friend to those who are resigned to him.

Again, he points out those Things which appearing pleasant to the natural Mind, are not best for us, in the Similitude of Offence from the Eye ; *If thy right Eye offend thee, pluck it out and cast it from thee.* To pluck out the Eye, or cut off the Hand, is attended with sharp Pain ; and how precious is the Instruction which our Redeemer thus opens to us, that we may not faint under the most painful Trial, but put our Trust in him, even in him who sent an Angel to feed *Elijah* in the Wilderness ; who fed a Multitude with a few Barley Loaves, and is now as attentive to the Wants of his People as ever.

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The Prophet *Isaiab* represents the unrighteous Doings of the *Israelites* toward the Poor, as the Fruits of an effeminate Life ; *As for my People, Children are their Oppressors, and Women rule over them : What mean ye, that ye beat my People to pieces, and grind the Faces of the Poor ? saith the Lord God.* Then he mentions the Haughtiness of the Daughters of *Sion*, and enumerates many Ornaments, as Instances of their Vanity ; to uphold which, the Poor were so hardly dealt with, that he sets forth their Poverty, their Leanness and Inability to help themselves, in the Similitude of a Man maimed by Violence, or beaten to pieces, and forced to endure the painful Operation of having his Face gradually worn away in the manner of grinding.

And I may here add, that at Times, when I have felt true Love open my Heart towards my Fellow Creatures, and being engaged in weighty Conversation in the Cause of Righteousness, the Instructions I have received under these Exercises, in Regard to the true Use of the outward Gifts of God, have made deep and lasting Impressions on my Mind.

I have here beheld, how the Desire to provide Wealth, and to uphold a delicate Life, hath grievously entangled many, and been like Snares to their Offspring ;
and

and tho' some have been affected with a Sense of their Difficulties, and appeared desirous, at Times, to be helped out of them ; yet for want of abiding under the humbling Power of Truth, they have continued in these Entanglements ; for in remaining conformable to this World, and giving way to a delicate Life, this expensive Way of living, in Parents, and in Children, hath called for a large Supply, and in answering this Call the Faces of the Poor have been ground away, and made thin through hard Dealing.

There is Balm, there is a Physician ; and O what Longings do I feel ! that we may embrace the Means appointed for our Healing, know that removed which now ministers Cause for the Cries of many People to ascend to Heaven against their Oppressors, and that we may see the true Harmony restored.

Behold how good and how pleasant it is, for Brethren to dwell together in Unity. The Nature of this Unity is thus opened by the Apostle ; If we walk in the Light, as Christ is in the Light, we shall have Fellowship one with another, and the Blood of Christ will cleanse us from all Sin.

The Land may be polluted with innocent Blood, which like the Blood of *Abel* may cry to the Almighty ; but those who walk in the Light, as Christ is in the Light,

Light,

Light, they know the Lamb of God, who taketh away Sin.

Walking is a Phrase frequently used in Scripture, to represent our Journey thro' Life, and appears to comprehend the various Affairs and Transactions properly relating to our being in this World.

Christ being the Light, dwells always in the Light; and if our Walking be thus, and in every Affair and Concern we faithfully follow this Divine Leader, he preserves from giving just Cause for any to quarrel with us: And where this Foundation is laid, and mutually kept to, by Families conversant with each other, the Way is open for these Comforts in Society, which our Heavenly Father intends as a Part of our Happiness in this World; and then we may experience the Goodness, and Pleasantness of dwelling together in Unity; but where Ways of Living take place, which tend to Oppression, and in the Pursuit of Wealth, People do that to others which they know would not be acceptable to themselves, either in exercising an absolute Power over them, or otherwise laying on them unequitable Burdens; here a Fear lest that Measure should be meted to them, which they have measured to others, incites a Care to support that by Craft and cunning Devices which stands not on the firm Foundation

Foundation of Righteousness: Thus the Harmony of Society is broken, and from hence Commotions and Wars do frequently arise in the World.

Come out of Babylon my People, that ye be not Partakers of her Sins, and that ye receive not of her Plagues. Rev. xv. 3, 4. This *Babel*, or *Babylon*, was built in the Spirit of Self-exaltation: *Let us build us a City and a Tower, whose Top may reach to Heaven, and let us make us a Name.* Gen. xi. 4. In departing from an humble Trust in God, and following a selfish Spirit, People have Intentions to get the upperhand of their Fellow Creatures, privately meditate on Means to obtain their Ends, have a Language in their Hearts which is hard to understand. In *Babel* the Language is confounded.

This City is represented as a Place of Business, and those employed in it, as Merchants of the Earth: *The Merchants of the Earth are waxed rich through the Abundance of her Delicacies.* Rev. xviii. 3.

And it is remarkable in this Call, that the Language from the Father of Mercies is, my People, *Come out of Babylon my People.* Thus his tender Mercies are toward us in an imperfect State; and as we faithfully attend to the Call, the Path of Righteousness is more and more opened; Cravings, which have not their Foundation
in

in pure Wisdom, more and more cease; and in an inward Purity of Heart, we experience a Restoration of that which was lost at *Babel*, represented by the inspired Prophet in the *returning of a pure Language*. Zeph. iii. 9.

Happy for them who humbly attend to the Call, *Come out of Babylon my People*. For though in going forth we may meet with Trials, which for a Time may be painful, yet as we bow in true Humility, and continue in it, an Evidence is felt that God only is wise; and that in weaning us from all that is selfish he prepares the Way to a quiet Habitation, where all our Desires are bounded by his Wisdom. And an Exercise of Spirit attends me, that we who are convinced of the pure Leadings of Truth, may bow in the deepest Reverence, and so watchfully regard this Leader, that many who are grievously entangled in a Wilderness of vain Customs, may look upon us, and be instructed. And O that such who have Plenty of this World's Goods, may be faithful in that with which they are entrusted! and Example others in the true *Christian Walking*.

Our blessed Saviour, speaking on Worldly Greatness, compares himself to one waiting and attending on a Company at Dinner: *Whether is greater, he that sitteth at Meat or he that serveth? Is not he that*
sitteth

filletb at Meat? But I am amongst you as he that serveth, Luke xxii. 27.

Thus in a World greatly disordered, where Men aspiring to outward Greatness were wont to oppress others to support their Designs, he who was of the highest Descent, being the Son of God, and greater than any amongst the greatest Families of Men, by his Example and Doctrines foreclosed his Followers from claiming any Shew of outward Greatness, from any supposed Superiority in themselves, or derived from their Ancestors.

He who was greater than Earthly Princes, was not only meek and low of Heart, but his outward Appearance was plain and lowly, and free from every Stain of the Spirit of this World.

Such was the Example of our blessed Redeemer, of whom the beloved Disciple said, *He that saith he abideth in him, ought also to walk even as he walked.*

John Bradford, who suffered Martyrdom under Queen Mary, wrote a Letter to his Friends out of Prison, a short Time before he was burnt, in which are these Expressions; "Consider your Dignity as Children of God, and Temples of the Holy Ghost, and Members of Christ, be ashamed therefore to think, speak, or do any Thing unseemly, for God's Children, and the Members of Christ." *Fox's Acts and Mon. Page 1177.*

CH A P. II.

On the Example of CHRIST.

AS my Mind hath been brought into a Brotherly Feeling with the Poor, as to the Things of this Life, who are under Trials in regard to getting a Living in a Way answerable to the Purity of Truth; a Labour of Heart hath attended me, that their Way may not be made difficult through the Love of Money in those who are tried with plentiful Estates, but that they with Tenderness of Heart may sympathize with them.

It was the Saying of our blessed Redeemer, *Ye cannot serve God and Mammon.* There is a deep Feeling of the Way of Purity, a Way in which the Wisdom of the World hath no Part, but is opened by the Spirit of Truth, and is called *the Way of Holiness*; a Way in which the Traveller is employed in watching unto Prayer; and the outward Gain we get in this Journey is considered as a Trust committed to us, by him who formed and supports the World;
and

and is the rightful Director of the Use and Application of the Product of it.

Now except the Mind be preserved chaste, there is no Safety for us; but in an Estrangement from true Resignation, the Spirit of the World casts up a Way, in which Gain is many Times principally attended to, and in which there is a selfish Application of outward Treasures.

How agreeable to the true Harmony of Society, is that Exhortation of the Apostle? *Look not every Man on his own Things, but every Man also on the Things of others. Let this Mind be in you which was also in Christ Jesus.*

A Person in outward Prosperity may have the Power of obtaining Riches, but the same Mind being in him which is in Christ Jesus, he may feel a Tenderness of Heart towards those of low Degree; and instead of setting himself above them, may look upon it as an unmerited Favour, that his Way through Life is more easy than the Way of many others; may improve every Opportunity of leading forth out of those Customs which have entangled the Family; employ his Time in looking into the Wants of the poor Members, and hold forth such a perfect Example of Humiliation, that the pure Witness may be reached in many Minds; and the Way opened for a harmonious walking together.

Jesus Christ, in promoting the Happiness of others, was not deficient in looking for the Helpless, who lay in Obscurity, nor did he save any Thing to render himself honourable amongst Men, which might have been of more Use to the weak Members in his Father's Family; of whose Compassion towards us I may now speak a little. He who was perfectly happy in himself, moved with infinite Love, *took not upon him the Nature of Angels*, but our imperfect Natures, and therein wrestled with the Temptations which attend us in this Life; and being the Son of him who is greater than Earthly Princes, yet became a Companion to poor, sincere-hearted Men; and though he gave the clearest Evidence that Divine Power attended him, yet the most unfavourable Constructions were framed by a self-righteous People; those Miracles represented as the Effect of a diabolical Power, and Endeavours used to render him hateful, as having his Mission from the Prince of Darkness; nor did their Envy cease till they took him like a Criminal, and brought him to Trial. Though some may affect to carry the Appearance of being unmoved at the Apprehension of Distress, our dear Redeemer, who was perfectly sincere, having the same human Nature which we have, and feeling, a little before he was apprehended,

hended, the Weight of that Work upon him, for which he came into the World, was *sorrowful even unto Death*; here the human Nature struggled to be excused from a Cup so bitter; but his Prayers centered in Resignation, *Not my Will but thine be done*. In this Conflict, so great was his Agony, that *Sweat like Drops of Blood fell from him to the Ground*.

Behold now, as foretold by the Prophet, he is in a judicial Manner *numbered with the Transgressors*! Behold him as some poor Man of no Reputation, standing before the High Priest and Elders, and before *Herod and Pilate*, where Witnesses appear against him, and he mindful of the most gracious-Design of his Coming, declineth to plead in his own Defence, *but as a Sheep that is dumb before the Shearer*, so under many Accusations, Revilings, and Buffetings, remained silent. And though he signified to *Peter*, that he had Access to Power sufficient to overthrow all their outward Forces; yet retaining a Resignation to suffer for the Sins of Mankind, he exerted not that Power, but permitted them to go on in their malicious Designs, and pronounce him to be worthy of Death, even him who was perfect in Goodness; thus *in his Humiliation his Judgment was taken away*, and he, like some vile Criminal, *led as a Lamb to the Slaughter*. Under these heavy Trials (tho'

poor unstable *Pilate* was convinced of his Innocence, yet) the People generally looked upon him as a Deceiver, a Blasphemer, and the approaching Punishment as a just Judgment upon him; *They esteemed him smitten of God and afflicted.* So great had been the Surprize of his Disciples, at his being taken by armed Men, that they *forsook him, and fled*; thus they hid their Faces from him, he was despised, and by their Conduct it appeared as though *they esteemed him not.*

But contrary to that Opinion, of his being smitten of God and afflicted, it was for our Sakes that *he was put to Grief; he was wounded for our Transgressions; he was bruised for our Iniquities*; and under the Weight of them manifesting the deepest Compassion for the Instruments of his Misery, laboured as their Advocate, and in the Deeps of Affliction, with an unconquerable Patience, cried out, *Father, forgive them, they know not what they do!*

Now this Mind being in us, which was in Christ Jesus, it removes from our Hearts the Desire of Superiority, Worldly Honour, or Greatness; a deep Attention is felt to the Divine Counsellor, and an ardent Engagement to promote, as far as we may be enabled, the Happiness of Mankind universally: This State, where every Motion from a selfish Spirit yieldeth to pure Love,

Love, I may, with Gratitude to the Father of Mercies acknowledge, is often opened before me as a Pearl to dig after ; attended with a living Concern, that amongst the many Nations and Families on the Earth, those who believe in the Messiah, that *he was manifested to destroy the Works of the Devil, and thus to take away the Sins of the World,* may experience the Will of our Heavenly Father, *may be done on Earth as it is in Heaven.* Strong are the Desires I often feel, that this Holy Profession may remain unpolluted, and the Believers in Christ may so abide in the pure inward Feeling of his Spirit, that the Wisdom from above may shine forth in their Living, as a Light by which others may be instrumentally helped on their Way, in the true harmonious Walking.

C H A P. III.

On M E R C H A N D I Z I N G.

WH E R E the Treasures of pure Love are opened, and we obediently follow him who is the Light of Life, the Mind becomes chaste; and a Care is felt, that the Unction from the Holy One may be our Leader in every Undertaking.

In being crucified to the World, broken off from that Friendship which is Enmity with God, and dead to the Customs and Fashions which have not their Foundation in the Truth; the Way is prepared to Lowliness in outward Living, and to a Disintanglement from those Snares which attends the Love of Money; and where the faithful Friends of Christ are so situated that Merchandize appears to be their Duty, they feel a Restraint from proceeding farther than he owns their Proceeding; being convinced that *we are not our own, but are bought with a Price, that none of us may live to ourselves, but to him who died for us*, 2 Cor. v. 15. Thus they are taught, not only to keep

keep to a moderate Advance and Uprightness in their Dealings; but to consider the Tendency of their Proceeding; to do nothing which they know would operate against the Cause of universal Righteousness; and to keep continually in View the Spreading of the peaceable Kingdom of Christ amongst Mankind.

The Prophet *Isaiab* spake of the gathered Church, in the Similitude of a City, where many being employed were all preserved in Purity; *They shall call them the Holy People, the redeemed of the Lord, and thou shalt be called sought out, a City not forsaken, lxiii. 10.* And the Apostle, after mentioning the Mystery of Christ's Sufferings, exhorts, *Be ye Holy in all Manner of Conversation, 1 Pet. i. 15.* There is a Conversation necessary in Trade; and there is a Conversation so foreign from the Nature of Christ's Kingdom, that it is represented in the Similitude of one Man pushing another with a warlike Weapon; *There is that speaketh like the Piercings of a Sword, Prov. xii. 18.* Now in all our Concerns it is necessary that the Leading of the Spirit of Christ be humbly waited for, and faithfully followed, as the only Means of being preserved chaste as an Holy People, who *in all Things are circumspect, Exod. xxiii. 13.* that nothing we do may carry the Appearance of Approbation of the Works
of

of Wickedness, make the Unrighteous more at Ease in Unrighteousness, or occasion the Injuries committed against the Oppressed to be more lightly looked over.

Where Morality is kept to, and supported by the Inhabitants of a Country, there is a certain Reproach attends those Individuals amongst them, who manifestly deviate therefrom. But where Iniquity is committed openly, and the Authors of it are not brought to Justice, nor put to Shame, their Hands grow strong. Thus the general Corruption of the *Jews* shortly before their State was broke up by the *Chaldeans*, is described by their Boldness in Impiety; for as their Leaders were connected together in Wickedness, they strengthened one another, and grew confident; *Were they ashamed when they had committed Abominations? Nay, they were not at all ashamed, neither could they blush, Jer. vi. 15.* on which Account the Lord thus expostulates with them, *What hath my Beloved to do in my House, seeing she hath wrought Lewdness with many, and the Holy Flesh is passed from thee; when thou doest Evil, then thou rejoicest, Jer. xi. 15.*

Now the faithful Friends of Christ, who hunger and thirst after Righteousness, and inwardly breathe that his Kingdom may come on Earth as it is in Heaven, he teacheth

teacheth them to be quick of Understanding in his Fear; and to be very attentive to the Means he may appoint for promoting pure Righteousness in the Earth; and as Shame is due to those whose Works manifestly operate against the gracious Design of his Sufferings for us, a Care lives on their Minds that no wrong Customs however supported may bias their Judgments, but that they may humbly abide under the Cross, and be preserved in a Conduct which may not contribute to strengthen the Hands of the Wicked in their Wickedness, or to remove Shame from those to whom it is justly due. The Coming of that Day is precious, in which we experience the Truth of this Expression, *The Lord our Righteousness*, Jer. xiii. 6. and feel him to be *made unto us Wisdom and Sanctification*.

The Example of a righteous Man is often looked at with Attention. Where righteous Men join in Business, their Company gives Encouragement to others; and as one Grain of Incense deliberately offered to the Prince of this World, renders an Offering to God in that State unacceptable; and from those esteemed Leaders of the People may be injurious to the Weak; it requires deep Humility of Heart, to follow him faithfully, who alone gives sound Wisdom, and the Spirit of true Discerning;

Discerning ; and O how necessary it is, to consider the Weight of a Holy Profession !

The Conduct of some formerly, gave Occasion of Complaint against them ; *Thou hast defiled thy Sanctuaries by the Multitude of thine Iniquities, by the Iniquity of thy Traffick*, Ezek. xxviii. 18. and in several Places it is charged against *Israel*, that they had polluted the Holy Name.

The Prophet *Isaiab* represents inward Sanctification in the Similitude of being purged from that which is Fuel for Fire ; and particularly describes the outward Fruits, brought forth by those who dwell in this inward Holiness ; *They walk righteously, and speak uprightly*. By walking he represents the Journey through Life, as a righteous Journey ; and by speaking uprightly, seems to point at that which *Moses* appears to have had in View, when he thus express'd himself ; *Thou shalt not follow a Multitude to do Evil, nor speak in a Cause to decline after many to wrest Judgment*, Exod. xxiii. 2.

He goes on to shew their Firmness in Equity ; representing them as Persons superior to all the Arts of getting Money, which have not Righteousness for their Foundation ; *They despise the Gain of Oppressions* : And further shews, how careful they are that no Prospects of Gain may induce

induce them to become partial in Judgment respecting an Injury ; *They shake their Hands from holding Bribes.*

Again, where any Interest is so connected with shedding Blood, that the Cry of innocent Blood goes also with it ; he points out their Care to keep innocent Blood from crying against them, in the Similitude of a Man's stopping his Ears to prevent a Sound from entering his Head ; *They stop their Ears from hearing Blood :* And where they know that Wickedness is committed, he points out with Care, that they do not by an unguarded Friendship with the Authors of it, appear like unconcerned Lookers on, but as People so deeply affected with Sorrow, that they cannot endure to stand by and behold it ; this he represents in the Similitude of a Man *shutting his Eyes from seeing Evil.*

Who amongst us shall dwell with devouring Fire ? Who amongst us shall dwell with everlasting Burnings ? He that walketh righteously and speaketh uprightly. He that despiseth the Gain of Oppressions, that shaketh his Hands from holding of Bribes, that stoppeth his Ears from hearing of Blood, and shutteth his Eyes from seeing Evil, Isa. xxxiii.

15.

He proceeds in the Spirit of Prophecy to shew how the Faithful, being supported under Temptations, would be preserved

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from

from that Defilement that there is in the Love of Money; that as they who in a reverent Waiting on God, feel their Strength renewed, are said to *mount upward*; so here their Preservation from the Snare of unrighteous Gain, is represented in the Likeness of a Man, born up above all crafty, artful Means of getting the Advantage of another; *They shall dwell on high*; and points out the Stability and Firmness of their Condition; *His Place of Defence shall be the Munition of Rocks*; and that under all the outward Appearances of Loss, in denying himself of gainful Profits for Righteousness Sake, yet through the Care of him who provides for the Sparrows, he should have a Supply answerable to his infinite Wisdom; *Bread shall be given him, his Waters shall be sure*. And as our Saviour mentions the Sight of God to be attainable by *the Pure in Heart*, so here the Prophet pointed out, how in true Sanctification the Understanding is opened, to behold the peaceable harmonious Nature of his Kingdom; *thine Eyes shall see the King in his Beauty*: And that looking beyond all the Afflictions which attend the Righteous, to a *Habitation eternal in the Heavens*, they with an Eye divinely open *shall behold the Land that is very far off*.

He shall dwell on high, his Place of Defence shall be the Munitions of Rocks, Bread shall

shall be given him, his Waters shall be sure. Thine Eyes shall see the King in his Beauty; they shall behold the Land that is very far off, Isa. xxxiii. 16.

I often remember, and to me the Subject is awful, that the great Judge of all the Earth doeth that which is right, and that he, *before whom the Nations are as the Drop of a Bucket, is no Respector of Persons.* Happy for them, who like the inspired Prophet, *in the Way of his Judgments wait for him, Isa. xxvi. 8.*

When we feel him to sit as a Refiner with Fire, and know a Resignedness wrought in us, to that which he appoints for us, his Blessing in a very low Estate, is found to be more precious than much outward Treasure in those Ways of Life, where the Leadings of his Spirit are not followed.

The Prophet in a Sight of a divine Work amongst many People, declared in the Name of the Lord, *I will gather all Nations and Tongues, and they shall come and see my Glory, Isa. lxvi. 18.* And again, *from the rising of the Sun to the going down of the same, my Name shall be great amongst the Gentiles, and in every Place Incense shall be offered to my Name, and a pure Offering, Malachi i. 11.*

Behold here how the Prophets had an inward Sense of the Spreading of the King-

dom of Christ; and how he was spoken of as one who should *take the Heathen for his Inheritance, and the utmost Parts of the Earth for his Possession*, Psal. ii. 8. That *he was given for a Light to the Gentiles; and for Salvation to the Ends of the Earth*, Isa. xlix. 6.

When we meditate on this divine Work, as a Work of Ages; a Work that the Prophets felt long before Christ appeared visibly on Earth, and remember the bitter Agonies he endured when he *poured out his Soul unto Death*, that the Heathen Nations, as well as others, might come to the Knowledge of the Truth and be saved.

When we contemplate on this marvellous Work, as that which *the Angels desire to look into*, 1 Pet. i. 12. And behold People amongst whom this Light hath eminently broken forth, and who have received many Favours from the bountiful Hand of our Heavenly Father; not only indifferent with respect to publishing the glad Tidings amongst the *Gentiles*, as yet sitting in Darkness and entangled with many Superstitions; but aspiring after Wealth and worldly Honours, take hold of Means to obtain their Ends, tending to stir up Wrath and Indignation, and to beget an Abhorrence in them to the Name of *Christianity*. When these Things

are

are weightily attended to, how mournful is the Subject?

It is worthy of Remembrance, that People in different Ages, deeply baptised into the Nature of that Work for which Christ suffered, have joyfully offered up their Liberty and Lives for the promoting of it in the Earth.

Policarp, who was reputed a Disciple of the Apostle *John*, having attained to great Age, was at length sentenced to die for his Religion; and being brought to the Fire, prayed nearly as follows, "Thou God and Father of our Lord Jesus Christ, by whom I have received the Knowledge of thee! O God of the Angels, and Powers, and of every living Creature, and of all Sorts of just Men which live in thy Presence. I thank thee, that thou hast graciously vouchsafed this Day and this Hour to allot me a Portion among the Number of Martyrs, among the People of Christ, unto the Resurrection of everlasting Life; among whom I shall be received in thy Sight, this Day, as a fruitful and acceptable Sacrifice; wherefore for all this, I praise thee, I bless thee, I glorify thee through the everlasting High Priest, Jesus Christ, thy well-beloved Son; to whom, with thee and the Holy Ghost, be all Glory, World without End.
"Amen."

Bishop *Latimer*, when Sentence of Death by Fire, was pronounced against him, on Account of his Firmness in the Cause of Religion, he said, "I thank God most heartily, that he hath prolonged my Life to this End; that I may in this Case glorify him by this Kind of Death." *Fox's Acts and Mon.* 936.

William Dewsbury, who had suffered much for his Religion, in his last Sickness, encouraging his Friends to Faithfulness, made mention, like good old *Jacob*, of the Loving-kindness of God to him in the Course of his Life, and that through the Power of Divine Love, he, for Christ's Sake, had joyfully entered Prisons. See Introduction to his Works.

I mention these, as a few Examples, out of many of the powerful Operation of the Spirit of Christ, where People are fully devoted to it, and of the ardent Longings in their Minds for the Spreading of his Kingdom amongst Mankind. Now to those, in the present Age, who truly know Christ, and feel the Nature of his peaceable Government opened in their Understandings, how loud is that Call wherewith we are called to Faithfulness; that in following this pure Light of Life, we, *as Workers together with him*, may labour in that great Work for which he was offered as a Sacrifice on the Cross; and

and that his peaceable Doctrines may shine through us in their real Harmony, at a Time when the Name of *Christianity* is become hateful to many of the *Heathen*.

When *Gebazi* had obtained Treasures which the Prophet under divine Direction had refused, and was returned from the Business; the Prophet troubled at his Conduct, queried if it was a Time thus to prepare for a specious Living.

Is it a Time to receive Money and Garments, Men Servants and Maid Servants, the Leprosy therefore of Naaman shall cleave to thee, and to thy Seed for ever, 2 Kings v. 26. And O that we may lay to Heart the Condition of the present Time, and humbly follow his Counsel, who alone is able to prepare the Way for a true harmonious Walking amongst Mankind.

C H A P. IV.

On DIVINE ADMONITIONS.

SUCH are the Perfections of our Heavenly Father, that in all the Dispensations of his Providence, it is our Duty, in every Thing, to give Thanks. Though from the first Settlement of this Part of America, he hath not extended his Judgments to the Degree of Famine, yet Worms at Times have come forth beyond numbering, and laid waste Fields of Grain and Grass, where they have appeared; another Kind, in great Multitudes, working out of Sight, in Grass Ground, have so eat the Roots, that the Surface, being loosned from the Soil beneath, might be taken off in great Sheets.

These Kind of devouring Creatures appearing seldom, and coming in such Multitudes, their Generation appears different from most other Reptiles, and by the Prophet were call'd *God's Army sent amongst the People*, Joel ii. 25.

There have been Tempests of Hail, which have very much destroyed the Grain where

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where they extended. Through long Drought in Summer, Grain in some Places hath been less than half the usual Quantity *; and in the Continuance thereof, I have beheld with Attention, from Week to Week, how Dryness from the Top of the Earth, hath extended deeper and deeper, while the Corn and Plants have languished; and with Reverence my Mind hath been turned toward him, who being perfect in Goodness, in Wisdom and Power, doeth all Things right. And after long Drought, when the Sky hath grown dark with a Collection of Matter, and Clouds like Lakes of Water hung over our Heads, from whence the thirsty Land hath been soaked; I have at Times, with Awfulness, beheld the vehement Operation of Lightning, made sometimes to accompany these Blessings, as a Messenger from him who created all Things, to remind us of our Duty in a right Use of those Benefits, and give striking Admonitions, that we do not misapply those Gifts, in which an Almighty Power is exerted, in bestowing them upon us.

When I have considered that many of our Fellow Creatures suffer much in some Places,

* When Crops fail, I often feel a tender Care that the Case of poor Tenants may be mercifully considered.

Places for want of the Necessaries of Life, whilst those who rule over them are too much given to Luxury, and divers Vanities; and behold the apparent Deviation from pure Wisdom amongst us, in the Use of the outward Gifts of God; those Marks of Famine have appeared like humbling Admonitions from him, that we might be instructed by gentle Chastisements, and might seriously consider our Ways; remembering that the outward Supply of Life is a Gift from our Heavenly Father, and no more venture to use, or apply his Gifts, in a Way contrary to pure Wisdom.

Should we continue to reject those merciful Admonitions, and use his Gifts at Home, contrary to the gracious Design of the Giver, or send them Abroad in a Way of Trade, which the Spirit of Truth doth not lead into; and should he whose Eyes are upon all our Ways, extend his Chastisements so far as to reduce us to much greater Distress than hath yet been felt by these Provinces; with what Sorrow of Heart might we meditate on that Subject, *Hast thou not procured this unto thyself, in that thou hast forsaken the Lord thy God, when he led thee by the Way? Thine own Wickedness shall correct thee, and thy Backslidings shall reprove thee; know therefore, and see that it is an evil Thing and bitter, that thou hast forsaken the Lord thy God, and that my Fear*

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is not in thee, saith the Lord of Hosts, Jer. ii. 17, 19.

My Mind hath often been affected with Sorrow, in beholding a wrong Application of the Gifts of our Heavenly Father; and those Expressions concerning the Defilement of the Earth have been opened to my Understanding; *The Earth was corrupt before God, and the Earth was filled with Violence*, Gen. vi. 11. Again, Isaiah xxiv. 5. *The Earth also is defiled under the Inhabitants thereof.*

The Earth being the Work of a Divine Power, may not as such be accounted unclean; but when Violence is committed thereon, and the Channel of Righteousness so obstructed, that *in our Skirts are found the Blood of the Souls of poor Innocents; not by a secret Search, but upon all these**, Jer. ii. 34.

When Blood shed unrighteously remains unatoned for, and the Inhabitants are not effectually purged from it, when they do not wash their Hands in Innocency, as was figured in the Law, in the Case of one being found slain; but seek for Gain arising from Scenes of Violence and Oppression, here the Land is polluted with Blood, *Deut. xxi. 6.*

Moreover,

* See a Caution and Warning to Great-Britain and her Colonies, Page 31.

Moreover, when the Earth is planted and tilled, and the Fruits brought forth are applied to support unrighteous Purposes ; here the gracious Design of infinite Goodness, in these his Gifts being perverted, the Earth is defiled ; and the Complaint formerly uttered becomes applicable ; *Thou hast made me to serve with thy Sins ; thou hast wearied me with thine Iniquities.* Isaiah xliii. 24.

7 AP 59

A N
EPISTLE
TO THE
QUARTERLY and MONTHLY
MEETINGS
O F
FRIENDS.

By JOHN WOOLMAN.

L O N D O N:

Re-printed by MARY HINDE.



A N

E P I S T L E, &c.

BELOVED FRIENDS,

FEELING at this Time a renewed Concern that the pure Principle of Light and Life, and the righteous Fruits thereof may spread and prevail amongst Mankind, there is an Engagement on my Heart to labour with my Brethren in religious Profession, that none of us may be a Stumbling-block in the Way of others; but may so walk that our Conduct may reach the pure Witness in the Hearts of such who are not in Profession with us.

And, dear Friends, while we publickly own that the Holy Spirit is our Leader, the Profession is in itself weighty, and the Weightiness thereof increaseth in Proportion as we are noted among the Professors of Truth, and active in dealing with such who walk disorderly.

Many under our Profession, for Want of due Attention, and a perfect Resignation,

to this Divine Teacher, have in some Things manifested a Deviation from the Purity of our religious Principles, and these Deviations having crept in amongst us by little and little, and increasing from less to greater, have been so far unnoticed, that some living in them, have been active in putting Discipline in Practice with relation to others, whose Conduct hath appeared more dishonourable in the World.

Now as my Mind hath been exercised before the Lord, I have seen, that the Discipline of the Church of Christ standeth in that which is pure; that it is the Wisdom from above which gives Authority to Discipline, and that the Weightiness thereof standeth not in any outward Circumstances, but in the Authority of Christ who is the Author of it; and where any walk after the Flesh, and not according to the Purity of Truth, and at the same Time are active in putting Discipline in Practice, a Veil is gradually drawn over the Purity of Discipline, and over that Holiness of Life, which Christ leads those into, *in whom the Love of God is verily perfected*, 1 John ii. 5.

When we labour in true Love with Offenders, and they remain obstinate, it sometimes is necessary to proceed as far as our Lord directed; *Let him be to thee as an beaten Man, or a Publican*, Mat. xviii.

Now when such are disowned, and they who act therein feel Christ made unto them Wisdom, and are preserved in his meek, restoring Spirit, there is no just Cause of Offence ministred to any; but when such who are active in dealing with Offenders, indulge themselves in Things which are contrary to the Purity of Truth, and yet judge others whose Conduct appears more dishonourable than their's, here the pure Authority of Discipline ceaseth as to such Offenders, and a Temptation is laid in their Way to wrangle and contend;—*Judge not*, said our Lord, *that ye be not Judged*. Now this forbidding, alludes to Man's Judgment, and points out the Necessity of our humbly attending to that sanctifying Power, under which the Faithful experience the Lord to be *a Spirit of Judgment to them*, Isa. xxviii. 6. And as we feel his Holy Spirit to mortify the Deeds of the Body in us, and can say, *It is no more I that live, but Christ that liveth in me*, here right Judgment is known.

And while Divine Love prevails in our Hearts, and Self in us is brought under Judgment, a Preparation is felt to labour in a right Manner with Offenders; but if we abide not in this Love, our outward Performance in dealing with others, degenerates into Formality; for *this is the Love*

of God, that we keep his Commandments,
John i. 3.

How weighty are those Instructions of our Redeemer concerning religious Duties, when he points out, that they who pray, should be so obedient to the Teachings of the Holy Spirit, that humbly confiding in his Help, they may say, *Thy Name, O Father ! be hallowed. Thy Kingdom come. Thy Will be done on Earth, as it is in Heaven.*—In this awful State of Mind is felt that Worship which stands in doing the Will of God on Earth, as it is done in Heaven, and keeping the Holy Name sacred : To take a Holy Profession upon us is awful, nor can we keep this Holy Name sacred, but by humbly abiding under the Cross of Christ. The Apostle laid a heavy Complaint against some who profaned this Holy Name by their Manner of Living, *Through you, he says, the Name of God is blasphemed among the Gentiles, Rom. ii. 24.*

Some of our Ancestors, through many Tribulations, were gathered into the State of true Worshipers, and had Fellowship in that which is pure ; and as one was inwardly moved to kneel down in their Assemblies, and publickly call on the Name of the Lord, those in the Harmony of united Exercise then present, joined in the Prayer : I mention this, in order that we
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of the present Age, may look unto the Rock from whence we were hewn, and remember that to unite in Worship, is an Union in Prayer, and that Prayer acceptable to the Father, is only in a Mind truly sanctified, where the sacred Name is kept Holy, and the Heart resigned to do his Will on Earth, as it is done in Heaven ; *If ye abide in me, saith Christ, and my Words abide in you, ye shall ask what ye will in my Name, and it shall be done unto you.*— Now we know not what to pray for as we ought, but as the Holy Spirit doth open and direct our Minds, and as we faithfully yield to its Influences, our Prayers are in the Will of our Heavenly Father, who fails not to grant that which his own Spirit, through his Children, asketh ;—thus Preservation from Sin is known, and the Fruits of Righteousness are brought forth by such who inwardly unite in Prayer.

How weighty are our solemn Meetings when the Name of Christ is kept Holy !

“ How precious is that State in which
 “ the Children of the Lord are so redeemed
 “ from the Love of this World, that they
 “ are accepted and blessed in all that they
 “ do !” *R. Barclay’s Apology, p. 404.*

How necessary is it that we who profess these Principles, and are outwardly active in supporting them, should faithfully abide in Divine Strength, that *as he who has*
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called us, is Holy, so we may be Holy in all manner of Conversation, 1 Pet. i. 15.

If one professing to be influenced by the Spirit of Christ, propose to unite in a Labour to promote Righteousness in the Earth, and in Time past he hath manifestly deviated from the Path of Equity, then to act consistent with this Principle, his first Work is to make Restitution so far as he may be enabled; for if he attempts to contribute toward a Work intended to promote Righteousness, while it appears that he neglecteth, or refuseth to act righteously himself, his Conduct has a Tendency to entangle the Minds of those who are weak in the Faith, who behold these Things, and to draw a Veil over the Purity of Righteousness, by carrying an Appearance as though that was Righteousness which is not.

Again, if I propose to assist in supporting those Doctrines wherein that Purity of Life is held forth, in which Customs proceeding from the Spirit of this World have no Place, and at the same Time strengthen others in those Customs by my Example; the first Step then in an orderly Proceeding, is to cease from those Customs myself, and afterwards to labour, as I may be enabled, to promote the like Disposition and Conduct in others.

To be convinced of the pure Principle of Truth, and diligently exercised in walking answerable thereto, is necessary before I can consistently recommend this Principle to others.—I often feel a Labour in Spirit, that we who are active Members in religious Society, may experience in ourselves the Truth of those Expressions of the Holy One; *I will be sanctified in them that come nigh me*, Lev. x. 3.——In this Case, my Mind hath been often exercised when alone, Year after Year, for many Years, and in the Renewings of Divine Love, a tender Care hath been incited in me, that we who profess the inward Principle of Light to be our Teacher, may be a Family united in that Purity of Worship, which comprehends a Holy Life, and ministers Instruction to others.

My Mind is often drawn towards Children in the Truth, who having a small Share of the Things of this Life, and coming to have Families, may be inwardly exercised before the Lord to support them in a Way agreeable to the Purity of Truth, in which they may feel his Blessing upon them in their Labours; the Thoughts of such being entangled with Customs, contrary to pure Wisdom, conveyed to them through our Hands, doth often very tenderly, and movingly affect my Heart, and when I look towards, and think on the succeeding

succeeding Generation, fervent Desires are raised in me, that we by yielding to that Holy Spirit which leads into all Truth, may not do the Work of the Lord deceitfully, may not live contrary to the Purity of the Divine Principle we profess; but that as faithful Labourers in our Age, we may be instrumental in removing Stumbling-blocks out of the Way of those who may succeed us.

So great was the Love of Christ, that he gave himself for the Church, *that he might sanctify and cleanse it, that it should be Holy, and without Blemish, not having Spot or Wrinkle, or any such Thing*, Eph. v. 25. and where any take the Name of Christ upon them, professing to be Members of his Church, and led by his Holy Spirit, and yet manifestly deviate from the Purity of Truth, they herein act against the gracious Design of his giving himself for them, and minister Cause for the Continuance of his Afflictions, viz, in his Body the Church.

Christ suffered Afflictions in a Body of Flesh prepared by the Father, but the Afflictions of his mystical Body are yet unfinished; for they who are baptized into Christ are baptized into his Death; and as we humbly abide under his sanctifying Power, and are brought forth into Newness of Life, we feel Christ to live in us, who
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being the same Yesterday, To-day, and forever, and always at Unity with himself, his Spirit in the Hearts of his People leads to an inward Exercise for the Salvation of Mankind; and when under a Travail of Spirit, we behold a visited People entangled by the Spirit of this World with its Wickedness and Customs, and thereby rendered incapable of being faithful Examples to others, Sorrow and Heaviness under a Sense of these Things, is often experienced, and thus in some Measure is filled up that which remains of the Afflictions of Christ.

Our blessed Saviour speaking concerning Gifts offered in Divine Service, says, *If thou bring thy Gift to the Altar, and there remembrest that thy Brother hath ought against thee, leave there thy Gift before the Altar, and go thy Way, first be reconciled to thy Brother, and then come and offer thy Gift,* Mat. v. 23, 24. Now there is no true Unity, but in that wherein the Father, and the Son are united, nor can there be a perfect Reconciliation but in ceasing from that which ministers Cause for the Continuation of the Afflictions of Christ; and if any professing to bring their Gift to the Altar, do remember the customary Contradiction which some of their Fruits bear to the pure spiritual Worship, here it appears necessary to lay to Heart this Command, *Leave thy Gift by the Altar.*

Christ -

Christ graciously calls his People Brethren ; *Whoever shall do the Will of God the same is my Brother*, Mark iii. 35. Now if we walk contrary to the Truth as it is in Jesus, while we continue to profess it, we offend against Christ, and if under this Offence we bring our Gift to the Altar, our Redeemer doth not direct us to take back our Gift, he doth not discourage our proceeding in a good Work ; but graciously points out the necessary Means by which the Gift may be rendered acceptable, *Leave*, saith he, *thy Gift by the Altar, first go and be reconciled to thy Brother*, cease from that which grieves the Holy Spirit, cease from that which is against the Truth, as it is in Jesus, and then come, and offer thy Gift.

I feel, while I am writing, a Tenderness to those who through Divine Favour are preserved in a lively Sense of the State of the Churches, and at Times may be under Discouragements with regard to proceeding in that pure Way which Christ by his Holy Spirit leads into: The Depth of Disorder and Weakness, which so much prevails, being opened, Doubtings are apt to arise as to the Possibility of proceeding as an Assembly of the Lord's People in the pure Council of Truth ; and here I feel a Concern to express in Uprightness, that which hath been opened in my Mind,
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under the Power of the Cross of Christ, relating to a visible gathered Church, the Members whereof are guided by the Holy Spirit.

The Church is called *the Body of Christ*, Col. i. 24.

Christ is called *the Head of the Church*, Eph. i. 22.

The Church is called *the Pillar, and Ground of Truth*, 1 Tim. iii. 15.

Thus the Church hath a Name that is sacred, and the Necessity of keeping this Name Holy, appears evident; for where a Number of People unite in a Profession of being led by the Spirit of Christ, and publish their Principles to the World, the Acts and Proceedings of that People may in some Measure be considered as such which Christ is the Author of.

Now while we stand in this Station, if the pure Light of Life is not followed and regarded in our Proceedings, we are in the Way of prophaning the Holy Name, and of going back toward that Wilderness of Sufferings and Persecution, out of which, through the tender Mercies of God, a Church hath been gathered; *Christ liveth in sanctified Vessels*, Gal. ii. 20. and where they behold his Holy Name prophaned, and the pure Gospel Light eclipsed, through the Unfaithfulness of any who by their Station appear to be Standard Bearers under

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the Prince of Peace, the living Members in the Body of Christ in beholding these Things, do in some degree experience the Fellowship of his Sufferings; and as the Wisdom of the World more and more takes Place in conducting the Affairs of this visible gathered Church, and the pure Leadings of the Holy Spirit less waited for and followed, so the true Suffering Seed is more and more oppressed.

My Mind is often affected with a Sense of the Condition of sincere-hearted People in some Kingdoms, where Liberty of Conscience is not allowed, many of whom being burthened in their Minds with prevailing Superstition joined with Oppressions, are often under Sorrow; and where such have attended to that pure Light which hath in some degree opened their Understandings, and for their Faithfulness thereto, have been brought to Examination and Trial, how heavy are the Persecutions which in divers Parts of the World are exercised upon them! How mighty, as to the outward, is that Power by which they are born down, and oppressed!

How deeply affecting is the Condition of many upright-hearted People who are taken into the Papal Inquisition! What lamentable Cruelties, in deep Vaults, in a private Way, are exercised on many of them! And how lingering is that Death
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by a small slow Fire, which they have frequently indured, who have been faithful to the End!

How many tender-spirited *Protestants* have been sentenced to spend the Remainder of their Lives in a Galley chained to Oars, under hard-hearted Masters, while their young Children are placed out for Education, and taught Principles so contrary to the Conscience of the Parents, that by dissenting from them, they have hazarded their Liberty, Lives, and all that was dear to them of the Things of this World!

There have been in Time past severe Persecutions under the *English* Government, and many sincere-hearted People have suffered Death for the Testimony of a good Conscience, whose Faithfulness in their Day hath ministred Encouragement to others, and been a Blessing to many who have succeeded them; thus from Age to Age, the Darkeness being more and more removed, a Channel at length, thro' the tender Mercies of God, hath been opened for the Exercise of the pure Gift of the Gospel Ministry, without Interruption from outward Power, a Work, the like of which is rare, and unknown in many Parts of the World.

As these Things are often fresh in my Mind, and this great Work of God going on in the Earth has been open before me,

that Liberty of Conscience with which we are favoured, hath appeared not as a light Matter.

A Trust is committed to us, a great and weighty Trust, to which our diligent Attention is necessary, where ever the active Members of this visible gathered Church use themselves to that which is contrary to the Purity of our Principles, it appears to be a Breach of this Trust, and one Step back toward the Wilderness, one Step towards undoing what God in infinite Love hath done through his faithful Servants, in a Work of several Ages, and like laying the Foundation for future Sufferings.

I feel a living Invitation in my Mind to such who are active in our religious Society, that we may lay to Heart this Matter, and consider the Station in which we stand; a Place of outward Liberty under the free Exercise of our Conscience toward God, not obtained but through great and manifold Afflictions of those who lived before us. There is Gratitude due from us to our Heavenly Father, and Justice to our Posterity; can our Hearts endure, or our Hands be strong, if we desert a Cause so precious, if we turn aside from a Work, under which so many have patiently laboured?

May the deep Sufferings of our Saviour be so dear to us, that we may never tram-
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ple under Foot the adorable Son of God, nor count the Blood of the Covenant unholy !

May the Faithfulness of the Martyrs when the Prospect of Death by Fire was before them, be remembered. And may the patient constant Sufferings of the upright-hearted Servants of God in latter Ages be revived in our Minds. And may we so follow on to know the Lord, that neither the Faithful in this Age, nor those in Ages to come, may ever be brought under Suffering, through our sliding back from the Work of Reformation in the World.

While the active Members in the visible gathered Church stand upright, and the Affairs thereof are carried on under the Leadings of the Holy Spirit, although Disorders may arise among us, and cause many Exercises to those who feel the Care of the Churches upon them ; yet while these continue under the Weight of the Work, and labour in the Meekness of Wisdom for the Help of others, the Name of Christ in the visible gathered Church may be kept sacred ; but while they who are active in the Affairs of this Church, continue in a manifest Opposition to the Purity of our Principles, this, as the Prophet *Iſaiah* x. 18. expreſſeth it, is like *as when a Standard-bearer fainteth*, and thus the Way opens to

great, and prevailing Degeneracy, and to Sufferings for such who through the Power of Divine Love, are seperated to the Gospel of Christ, and cannot unite with any Thing which stands in Opposition to the Purity of it.

The Necessity of an inward Stilness, hath under these Exercises appeared clear to my Mind; in true Silence Strength is renewed, the Mind herein is weaned from all Things, but as they may be enjoyed in the Divine Will, and a Lowliness in outward Living opposite to Worldly Honour, becomes truly acceptable to us;—in the Desire after outward Gain, the Mind is prevented from a perfect Attention to the Voice of Christ, but being weaned from all Things, but as they may be enjoyed in the Divine Will, the pure Light shines into the Soul, and where the Fruits of that Spirit which is of this World, are brought forth by many who profess to be led by the Spirit of Truth, and Cloudiness is felt to be gathering over the visible gathered Church, the Sincere in Heart who abide in true Stilness, and are exercised therein before the Lord for his Name's Sake, have a Knowledge of Christ in the Fellowship of his Sufferings, and inward Thankfulness is felt at Times, that through Divine Love, our own Wisdom is cast out, and that forward active Part in us subjected, which would

would rise and do something in the visible gathered Church, without the pure Leadings of the Spirit of Christ.

While aught remains in us different from a perfect Resignation of our Wills, it is like a Seal to a Book wherein is written, *that good, and acceptable, and perfect Will of God concerning us*, Rom. xii. 2. but when our Minds entirely yield to Christ, that Silence is known, which followeth the opening of the last of the Seals, *Rev. viii. 1.* In this Silence we learn abiding in the Divine Will, and there feel, that we have no Cause to promote but that only in which the Light of Life directs us in our Proceedings, and that the alone Way to be useful in the Church of Christ, is to abide faithfully under the Leadings of his Holy Spirit in all Cases, and being preserved thereby in Purity of Heart, and Holiness of Conversation, a Testimony to the Purity of his Government may be held forth through us, to others.

As my Mind hath been thus exercised, I have seen that to be active and busy in the visible gathered Church, without the Leadings of the Holy Spirit, is not only unprofitable, but tends to increase Dimness; and where Way is not opened to proceed in the Light of Truth, a Stop is felt by those who humbly attend to the Divine Leader, a Stop which in relation to good Order
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in the visible gathered Church, is of the greatest Consequence to be observed; thus *Robert Barclay* in his *Treatise on Discipline* holds forth, Page 65. 68. 84. “ That the
 “ Judgment or Conclusion of the Church
 “ or Congregation, is no further effectual
 “ as to the true End and Design thereof,
 “ but as such Judgment or Conclusion
 “ proceeds from the Spirit of God operating on their Minds who are sanctified
 “ in Christ Jesus.”

Now in this Stop I have learned the Necessity of waiting on the Lord in Humility, that the Works of all may be brought to the Light, and those to Judgment which are wrought in the Wisdom of this World; and have also seen, that in a Mind thoroughly subjected to the Power of the Cross, there is a Savour of Life to be felt, which evidently tends to gather Souls to God, while the greatest Works in the visible gathered Church brought forth in Man's Wisdom, remain to be unprofitable.

Where People are divinely gathered into a Holy Fellowship, and faithfully abide under the Influence of that Spirit which leads into all Truth, *they are the Light of the World*, Mat. v. 14. Now holding this Profession, to me hath appeared weighty, even beyond what I can fully express, and what our blessed Lord seemed to have

have in View, when he proposed the Necessity of counting the Cost, before we begin to build.

I trust there are many who at Times, under Divine Visitation, feel an inward Enquiry after God; and when such in the Simplicity of their Hearts mark the Lives of a People who profess to walk by the Leadings of his Spirit, of what great Concernment is it that our Lights shine clear, that nothing of our Conduct carry a Contradiction to the Truth as it is in Jesus, or be a Means of prophaning his Holy Name, and be a Stumbling-block in the Way of those sincere Enquirers!

When such Seekers, who wearied with empty Forms, look toward uniting with us as a People, and behold active Members among us depart in their customary Way of Living, from that Purity of Life, which under humbling Exercises hath been opened before them, as the Way of the Lord's People, how mournful and discouraging is the Prospect! And how strongly doth such Unfaithfulness operate against the Spreading of the peaceable, harmonious Principle and Testimony of Truth amongst Mankind!

In entering into that Life, which is hid with Christ in God, we behold his peaceable Government, where the whole Family are governed by the same Spirit, and the
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doing to others as we would they should do unto us, groweth up as good Fruit from a good Tree ; the Peace, Quietness, and harmonious Walking in this Government is beheld with humble Reverence to him who is the Author of it ; and in partaking of the Spirit of Christ, we partake of that which labours, and suffers for the Increase of this peaceable Government among the Inhabitants of the World ; and I have felt a Labour of long Continuance, that we, who profess this peaceable Principle, may be Faithful Standard-bearers under the Prince of Peace, and that nothing of a defiling Nature, tending to Discord and Wars, may remain among us.

May each of us query with ourselves, have the Treasures I possess, been gathered in that Wisdom which is from above, so far as hath appeared to me ?

Have none of my Fellow-creatures an equitable Right to any Part which is called mine ?

Have the Gifts, and Possessions received by me from others been conveyed in a Way free from all Unrighteousness, so far as I have seen ?

The Principle of Peace in which our Trust is only on the Lord, and our Minds weaned from a Dependence on the Strength of Armies, hath appeared to me very precious, and I often feel strong Desires, that
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we who profess this Principle, may so walk, as to give just Cause for none of our Fellow-creatures to be offended at us; that our Lives may evidently manifest, that we are redeemed from that Spirit in which Wars are: Our blessed Saviour in pointing out the Danger of so leaning on Man, as to neglect the Leadings of his Holy Spirit, said, *Call no Man your Father upon the Earth; for one is your Father which is in Heaven*, Mat. xxiii. 9. Where the Wisdom from above is faithfully followed, and therein we are entrusted with Substance, it is a Treasure committed to our Care in the Nature of an Inheritance, as an Inheritance from him, who formed, and supports the World. Now in this Condition the true Enjoyment of the good Things of this Life is understood, and that Blessing felt, in which is real Safety; this is what I apprehend our blessed Lord had in View, when he pronounced, *Blessed are the Meek, for they shall inherit the Earth*.

Selfish Worldly minded Men may hold Lands in the selfish Spirit, and depending on the Strength of the outward Power, be perplexed with secret Uneasiness, lest the Injured should sometime overpower them, and that Measure meted to them, which they measure to others. Thus selfish Men may possess the Earth; but it is the Meek who inherit it, and enjoy it as an Inheritance

ritance from the Heavenly Father, free from all the Defilements, and Perplexities of Unrighteousness.

Where Proceedings have been in that Wisdom which is from beneath, and inequitable Gain gathered by a Man, and left as a Gift to his Children, who being entangled by the same Worldly Spirit, have not attained to that Clearness of Light in which the Channels of Righteousness are opened, and Justice done to those who remain silent under Injuries: Here I have seen under humbling Exercise of Mind, that the Sins of the Fathers are embraced by the Children, and become their Sins, and thus in the Days of Tribulation, the Iniquities of the Fathers are visited upon these Children, who take hold of the Unrighteousness of their Fathers, and live in that Spirit in which those Iniquities were committed; to which agreeth the Prophecy of *Moses*, concerning a rebellious People; *They that are left of you shall pine away in their Iniquities, in your Enemy's Land, and in the Iniquities of their Fathers shall they pine away, Lev. xxvi. 39.* and our blessed Lord in beholding the Hardness of Heart in that Generation, and feeling in himself, that they lived in the same Spirit in which the Prophets had been persecuted unto Death, signified, *That the Blood of all the Prophets which was shed from the Foundation of the World, should*
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be required of that Generation, from the Blood of Abel, unto the Blood of Zacharias, who perished between the Altar and the Temple, Luke xi. 51.

Tender Compassion fills my Heart towards my Fellow Creatures estranged from the harmonious Government of the Prince of Peace, and a Labour attends me, that they may be gathered to this peaceable Habitation.

In being inwardly prepared to suffer Adversity for Christ's Sake, and weaned from a Dependence on the Arm of Flesh, we feel, that there is a Rest for the People of God, and that it stands in a perfect Resignation of ourselves to his Holy Will; in this Condition, all our Wants and Desires are bounded by pure Wisdom, and our Minds wholly attentive to the Counsel of Christ inwardly communicated, which hath appeared to me as a Habitation of Safety for the Lord's People, in Times of outward Commotion and Trouble, and Desires from the Fountain of pure Love, are opened in me, to invite my Brethren and Fellow Creatures to feel for, and seek after that which gathers the Mind into it.

Mount-Holly, New-
Jersey, 4th Month,
1772.

JOHN WOOLMAN.

7 AP 59

R E M A R K S

O N

SUNDRY SUBJECTS.

By J O H N W O O L M A N.

L O N D O N :

Printed by M A R Y H I N D E.



REMARKS, &c.

CHAPTER I.

On loving our Neighbours as ourselves;

WHEN we love the Lord with all our Hearts, and his Creatures in his Love, we are then preserv'd in Tenderness both toward Mankind and the Animal Creation; but if another Spirit gets Room in our Minds, and we follow it in our Proceedings, we are then in the Way of disordering the Affairs of Society.

If a Man successful in Business expends Part of his Income in Things of no real Use, while the Poor employ'd by him pass through great Difficulties in getting the Necessaries of Life, this requires his serious Attention.

If several principal Men in Business unite in setting the Wages of those who work for Hire, and therein have Regard to a Profit to themselves answerable to unnecessary Expence in their Families, while the Wages of the other on a moderate Industry will not afford a comfortable Living for their Families, and a proper Education for their Children, this is like laying a Temptation in the Way of some to strive for a Place higher than they are in, when they have not Stock sufficient for it.

Now I feel a Concern in the Spring of pure Love, that all who have Plenty of outward Substance, may Example others in the right Use of Things; may carefully look into the Condition of poor People, and beware of exacting on them with Regard to their Wages.

While hired Labourers, by moderate Industry, through the Divine Blessing, may live comfortably, raise up Families, and give them suitable Education, it appears reasonable for them to be content with their Wages.

If they who have Plenty love their Fellow Creatures in that Love which is Divine, and in all their Proceedings have an equal Regard to the Good of Mankind universally, their Place in Society is a Place of Care, an Office requiring Attention,

tion, and the more we possess, the greater is our Trust, and with an Increase of Treasure, an Increase of Care becomes necessary.

When our Will is subject to the Will of God, and in relation to the Things of this World, we have nothing in View, but a comfortable Living equally with the rest of our Fellow Creatures, then outward Treasures are no farther desirable than as we feel a Gift in our Minds equal to the Trust, and Strength to act as dutiful Children in his Service, who hath formed all Mankind, and appointed a Subsistence for us in this World.

A Desire for Treasures on any other Motive, appears to be against that Command of our blessed Saviour, *Lay not up for yourselves Treasures here on Earth*, Mat. vi. 19.

He forbids not laying up in the Summer against the Wants of Winter; nor doth he teach us to be slothful in that which properly relates to our being in this World; but in this Prohibition he puts in *yourselves*, *Lay not up for yourselves Treasures here on Earth*.

Now in the pure Light, this Language is understood, for in the Love of Christ there is no Respect of Persons; and while we abide in his Love, we live not to *ourselves*, but to him who died for us. And

as

as we are thus united in Spirit to Christ, we are engaged to labour in promoting that Work in the Earth for which he suffer'd.

In this State of Mind our Desires are, that every honest Member in Society may have a Portion of Treasure, and Share of Trust, answerable to that Gift, with which our Heavenly Father hath gifted us.

In great Treasure, there is a great Trust.

A great Trust requireth great Care.

But the laborious Mind wants Rest.

A pious Man is content to do a Share of Business in Society, answerable to the Gifts with which he is endowed, while the Channels of Business are free from Unrighteousness, but is careful lest at any Time his Heart be overcharg'd.

In the harmonious Spirit of Society *Christ is all in all*, Col. iii. 11.

Here it is that *old Things are past away, all Things are new, all Things are of God*, 2 Cor. v. 17, 18. and the Desire for outward Riches is at an End.

They of low Degree who have small Gifts, enjoy their Help who have large Gifts; those with their small Gifts, have a small degree of Care, while these with their large Gifts, have a large degree of Care: And thus to abide in the Love of Christ, and enjoy a comfortable Living in this World is all that is aimed at by those Members

Members in Society, to whom Christ is made Wisdom and Righteousness.

But when they who have much Treasure, are not faithful Stewards of the Gifts of God, great Difficulties attend it.

Now this Matter hath deeply affected my Mind. The Lord, through merciful Chastisements, hath given me a Feeling of that Love, in which the Harmony of Society standeth, and a Sight of the Growth of that Seed which bringeth forth Wars and great Calamities in the World, and a Labour attends me to open it to others.

Now to act with Integrity, according to that Strength of Mind and Body with which our Creator hath endowed each of us, appears necessary for all, and he who thus stands in the lowest Station, appears to be entitled to as comfortable and convenient a Living, as he whose Gifts of Mind are greater, and whose Cares are more extensive.

If some endowed with strong Understandings as Men, abide not in the harmonious State, in which we *love our Neighbours as ourselves*, but walk in that Spirit in which the Children of this World are wise in their Generation; these by the Strength of Contrivance may sometimes gather great Treasure, but the Wisdom of this World is Foolishness with God; and if we gather
Treasures

Treasures in Worldly Wisdom, we lay up *Treasures for ourselves*; and great Treasures managed in any other Spirit, than the Spirit of Truth, disordereth the Affairs of Society, for hereby the good Gifts of God in this outward Creation are turned into the Channels of Worldly Honour and frequently applied to support Luxury, while the Wages of poor Labourers are such, that with moderate Industry and Frugality they may not live comfortably, raise up Families, and give them suitable Education, but through the Streightness of their Condition, are often drawn on to labour under Weariness, to toil through Hardships themselves, and frequently to oppress those useful Animals with which we are intrusted.

From Age to Age, throughout all Ages, Divine Love is that alone, in which Dominion has been, is, and will be rightly conducted.

In this the Endowments of Men are so employ'd, that the Friend and the Governor are united in one, and oppressive Customs come to an End.

Riches in the Hands of Individuals in Society, is attended with some degree of Power; and so far as Power is put forth separate from pure Love, so far the Government of the Prince of Peace is interrupted; and as we know not that our Children after us will dwell in that State in which

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which Power is rightly applied, to lay up Riches for them appears to be against the Nature of his Government.

The Earth, through the Labour of Men under the Blessing of him who formed it, yieldeth a Supply for the Inhabitants from Generation to Generation, and they who walk in the pure Light, their Minds are prepared to taste and relish not only those Blessings which are spiritual, but also feel a Sweetness and Satisfaction in a right Use of the good Gifts of God in the visible Creation.

Here we see that Man's Happiness stands not in great Possessions, but in a Heart devoted to follow Christ, in that Use of Things, where Customs contrary to universal Love have no Power over us.

In this State our Hearts, are prepared to trust in God, and our Desires for our Children and Posterity are, that they, with the rest of Mankind, in Ages to come, may be of that Number, of whom he hath said, *I will be a Father to them, and they shall be my Sons and Daughters*, 2 Cor. vi. 18.

When Wages in a fruitful Land bear so small a Proportion to the Necessaries of Life, that poor honest People who have Families cannot by a moderate Industry attain to a comfortable Living, and give their Children sufficient Learning, but must
either

either labour to a degree of Oppression, or else omit that which appears to be a Duty.

While this is the Case with the Poor, there is an Inclination in the Minds of most People, to prepare at least so much Treasure for their Children, that they with Care and moderate Industry may live free from these Hardships which the Poor pass through.

Now this Subject requireth our serious Consideration: To labour that our Children may be put in a Way to live comfortably, appears in itself to be a Duty, so long as these our Labours are consistent with universal Righteousness; but if in striving to shun Poverty, we do not walk in that State where *Christ is our Life*, then we wander; *He that hath the Son, hath Life*, 1 John v. 12. *This Life is the Light of Men*, John i. 4. If we walk not in this Light, we walk in Darkness, and *he that walketh in Darkness, knoweth not whither he goeth*, John xii. 35.

To keep to right Means in labouring to attain a right End is necessary: If in striving to shun Poverty, we strive only in that State, where Christ is the Light of our Life, our Labours will stand in the true Harmony of Society; but if People are confident that the End aimed at is good, and in this Confidence pursue it so eagerly,

as

as not to wait for the Spirit of Truth to lead them, then they come to Loss. *Christ is given to be a Leader and Commander of the People*, *Isaiah lv. 4.* Again; *The Lord shall guide thee continually*, *Isaiah lviii. 12.* Again; *Lord, thou wilt ordain Peace for us, for thou also hast wrought all our Works in us*, *Isaiah xxvi. 12.*

In the Lord have we Righteousness and Strength, *Isaiah xlv. 24.*

In this State our Minds are preserved watchful in following the Leadings of his Spirit in all our Proceedings in this World, and a Care is felt for a Reformation in general. That our own Posterity, with the rest of Mankind in succeeding Ages, may not be entangled by oppressive Customs, transmitted to them through our Hands; but if People in the Narrowness of natural Love, are afraid that their Children will be oppressed by the Rich, and through an eager Desire to get Treasures, depart from the pure Leadings of Truth in one Case, though it may seem to be a small Matter, yet the Mind even in that small Matter may be embolden'd to continue in a Way of Proceeding, without waiting for the Divine Leader.

Thus People may grow expert in Business, wise in the Wisdom of this World, retain a fair Reputation amongst Men, and yet being Strangers to the Voice of
K Christ,

Christ, the safe Leader of his Flock, the Treasures thus gotten, may be like Snares to the Feet of their Posterity.

Now to keep faithful to the pure Counsellor, and under trying Circumstances suffer Adversity for Righteousness Sake, in this there is a Reward.

If we, being poor, are hardly dealt with by those who are rich, and under this Difficulty are frugal and industrious, and in true Humility open our Case to them who oppress us, this may reach the pure Witness in their Minds; and though we should remain under Difficulties as to the outward, yet if we abide in the Love of Christ, all will work for our Good.

When we feel what it is to suffer in the true suffering State, then we experience the Truth of those Expressions, that, *as the Sufferings of Christ abound in us, so our Consolation aboundeth by Christ*, 2 Cor. i. 5.

But if poor People who are hardly dealt with, do not attain to the true suffering State, do not labour in true Love with those who deal hardly with them, but envy their outward Greatness, murmur in their Hearts because of their own Poverty, and strive in the Wisdom of this World to get Riches for themselves and their Children; this is like wandering in the Dark.

If we who are of a middle Station between Riches and Poverty, are affected at
Times

Times with the Oppressions of the Poor, and feel a tender Regard for our Posterity after us. O how necessary is it that we wait for the pure Counsel of Truth!

Many have seen the Hardships of the Poor, felt an eager Desire that their Children may be put in a Way to escape these Hardships; but how few have continued in that pure Love which openeth our Understandings to proceed rightly under these Difficulties!

How few have faithfully followed that Holy Leader who prepares his People to labour for the Restoration of true Harmony amongst our Fellow-creatures!

In the pure Gospel Spirit we walk by Faith and not by Sight, 2 Cor. v. 7.

In the Obedience of Faith we die to the Narrowness of Self-love, and our Life being hid with Christ in God, our Hearts are enlarg'd toward Mankind universally; but in departing from the true Light of Life, many in striving to get Treasures have stumbled upon the dark Mountains.

Now that Purity of Life which proceeds from Faithfulness in following the Spirit of Truth, that State where our Minds are devoted to serve God, and all our Wants are bounded by his Wisdom, this Habitation has often been open'd before me as a Place of Retirement for the Children of the Light, where we may stand separated from

that which disordereth and confuseth the Affair of Society, and where we may have a Testimony of our Innocence in the Hearts of those who behold us.

Through departing from the Truth as it is in Jesus, through introducing Ways of Life attended with unnecessary Expences, many Wants have arisen, the Minds of People have been employ'd in studying to get Wealth, and in this Pursuit some departing from Equity, have retain'd a Profession of Religion; others have look'd at their Example, and thereby been strengthen'd to proceed further in the same Way: Thus many have encourag'd the Trade of taking Men from *Africa*, and selling them as Slaves.

It hath been computed that near One Hundred Thousand Negroes have of late Years been taken annually from that Coast, by Ships employed in the *English* Trade.

As I have travell'd on religious Visits in some Parts of *America*, I have seen many of these People under the Command of Overseers, in a painful Servitude.

I have beheld them as *Gentiles* under People professing *Christianity*, not only kept ignorant of the Holy Scriptures, but under great Provocations to Wrath; of whom it may truly be said, *They that rule over them make them to howl, and the Holy Name is abundantly blasphemed*, Isaiah lii. 5. Where
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Children are taught to read the Sacred Writings, while young, and exampled in Meekness and Humility, it is often helpful to them ; nor is this any more than a Debt due from us to a succeeding Age.

But where Youth are pinched for want of the Necessaries of Life, forced to labour hard under the harsh Rebukes of rigorous Overseers, and many Times endure unmerciful Whippings: In such an Education, how great are the Disadvantages they lie under ! And how forcibly do these Things work against the Increase of the Government of the Prince of Peace !

Humphrey Smith, in his Works, p. 125, speaking of the tender Feelings of the Love of God in his Heart when he was a Child, said, “ By the violent wrathful Nature that ruled in others, was my Quietness disturbed, and Anger begotten in me toward them, yet that of God in me was not wholly overcome, but his Love was felt in my Heart, and great was my Grief when the Earthly-mindedness and wrathful Nature so provoked me, that I was estranged from it.

“ And this I write as a Warning to Parents and others, that in the Fear of the living God, you may train up the Youth, and may not be a Means of bringing them into such Alienation.”

Many are the Vanities and Luxuries of the present Age, and in labouring to support a Way of living conformable to the present World, the Departure from that Wisdom that is pure and peaceable hath been great.

Under the Sense of a deep Revolt, and an overflowing Stream of Unrighteousness, my Life has been often a Life of Mourning, and tender Desires are raised in me, that the Nature of this Practice may be laid to Heart.

I have read some Books wrote by People who were acquainted with the Manner of getting Slaves in *Africa*.

I have had verbal Relations of this Nature from several Negroes brought from *Africa*, who have learn'd to talk *English*.

I have sundry Times heard *Englishmen* speak on this Subject, who have been at *Africa* on this Business; and from all these Accounts it appears evident that great Violence is committed, and much Blood shed in *Africa* in getting Slaves.

When three or four Hundred Slaves are put in the Hold of a Vessel in a hot Climate, their Breathing soon affects the Air. Were that Number of free People to go Passengers with all Things proper for their Voyage, there would Inconvenience arise from their Number; but Slaves are taken by Violence, and frequently endeavour

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to kill the white People, that they may return to their Native Land. Hence they are frequently kept under some Sort of Confinement, by Means of which a Scent ariseth in the Hold of a Ship, and Distempers often break out amongst them, or which many die. Of this tainted Air in the Hold of Ships freighted with Slaves, I have had several Accounts, some in Print, and some verbal, and all agree that the Scent is grievous. When these People are sold in *America*, and in the Islands, they are made to labour in a Manner more servile and constant, than that which they were used to at Home, that with Grief, with different Diet from what has been common with them, and with hard Labour, some Thousands are computed to die every Year, in what is called the Seasoning.

Thus it appears evident, that great Numbers of these People are brought every Year to an untimely End; many of them being such who never injured us.

When the Innocent suffer under hard-hearted Men, even unto Death, and the Channels of Equity are so obstructed, that the Cause of the Sufferers is not judged in Righteousness, *the Land is polluted with Blood*, Numb. xxxv. 33.

When Blood hath been shed unrighteously, and remains unatoned for, the Cry thereof is very piercing.

Under

Under the humbling Dispensations of Divine Providence, this Cry hath deeply affected my Heart, and I feel a Concern to open, as I may be enabled, that which lieth heavy on my Mind.

When *the Iniquity of the House of Israel and of Judah was exceeding great, when the Land was defiled with Blood, and the City full of Perverseness*, Ezek. ix. 9. *some were found sighing and crying for the Abominations of the Times*, Ezek. ix. 4. and such who live under a right Feeling of our Condition as a Nation, these I trust will be sensible that the Lord at this Day doth call to Mourning, though many are ignorant of it. So powerful are bad Customs when they become general, that People growing bold thro' the Examples one of another, have often been unmoved at the most serious Warnings.

Our blessed Saviour speaking of the People of the old World, said, *They eat, they drank, they married, and were given in Marriage, until the Day that Noah went into the Ark, and the Flood came and destroy'd them all*, Luke xvii. 27.

The like he spake concerning the People of Sodom, who are also represented by the Prophet as haughty, luxurious, and oppressive; *This was the Sin of Sodom, Pride, Fulness of Bread, and Abundance of Idleness was found in her, and in her Daughters;*
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neither did she strengthen the Hands of the Poor and Needy, Ezek. xvi. 49.

Now in a Revolt so deep as this, when much Blood has been shed unrighteously, in carrying on the Slave Trade, and in supporting the Practice of keeping Slaves, which at this Day is unattoned for, and crieth from the Earth, and from the Seas against the Oppressor!

While this Practice is continued, and under a great Load of Guilt there is more Unrighteousness committed, the State of Things is very moving!

There is a Love which stands in Nature, and a Parent beholding his Child in Misery, hath a Feeling of the Affliction; but in Divine Love the Heart is enlarged towards Mankind universally, and prepar'd to sympathize with Strangers, though in the lowest Station in Life.

Of this the Prophet appears to have had a Feeling, when he said, *Have we not all one Father? Hath not one God created us? Why then do we deal treacherously every Man with his Brother, in profaning the Covenant of our Fathers?* Mal. ii. 10.

He who of old heard the Groans of the Children of *Israel* under the hard Taskmasters in *Egypt*, I trust hath looked down from his Holy Habitation on the Miseries of these deeply oppress'd People. Many Lives have been shortned through extreme
Oppression,

Oppression, while they labour'd to support Luxury and Worldly Greatness; and tho' many People in outward Prosperity may think little of those Things, yet the gracious Creator hath Regard to the Cries of the Innocent, however unnoticed by Men.

The Lord in the Riches of his Goodness is leading some into the Feeling of the Condition of this People, who cannot rest without labouring as their Advocate; of which in some Measure I have had Experience, for, in the Movings of his Love in my Heart, these poor Sufferers have been brought near to me.

The unoffending Aged and Infirm made to labour too hard, kept on a Diet less comfortable than their weak State required, and exposed to great Difficulties under hard-hearted Men, to whose Sufferings I have often been a Witness, and under the Heart-melting Power of Divine Love, their Misery hath felt to me like the Misery of my Parents.

Innocent Youth taken by Violence from their Native Land, from their Friends and Acquaintance; put on board Ships with Hearts laden with Sorrow; exposed to great Hardships at Sea; placed under People, where their Lives have been attended with great Provocation to Anger and Revenge.

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With the Condition of these Youth, my Mind hath often been affected, as with the Afflictions of my Children, and in a Feeling of the Misery of these People, and of that great Offence which is minister'd to them, my Tears have been often poured out before the Lord.

That Holy Spirit which affected my Heart when I was a Youth, I trust is often felt by the Negroes in their Native Land, inclining their Minds to that which is righteous, and had the professed Followers of Christ in all their Conduct toward them, manifested a Disposition answerable to the pure Principle in their Hearts, how might the Holy Name have been honoured amongst the *Gentiles*, and how might we have rejoiced in the fulfilling of that Prophecy, *I the Lord love Judgment, I hate Robbery for Burnt-offerings; and I will direct their Work in Truth, and make an everlasting Covenant with them. Their Seed shall be known amongst the Gentiles, and their Offspring amongst the People: All that see them shall acknowledge them, that they are the Seed which the Lord hath blessed, Isaiah lxi. 8, 9.*

But in the present State of Things, how contrary is this Practice to that meek Spirit, in which our Saviour laid down his Life for us, that all the Ends of the Earth might know Salvation in his Name!

How

How are the Sufferings of our blessed Redeemer set at nought, and his Name blasphemed amongst the *Gentiles*, through the unrighteous Proceedings of his profess'd Followers!

My Mind hath often been affected, even from the Days of my Youth, under a Sense of that marvellous Work, for which God, in infinite Goodness, sent his Son into the World.

The opening of that Spring of living Waters, which the true Believers in Christ experience, by which they are redeemed from Pride and Covetousness, and brought into a State of Meekness, where their Hearts are enlarged in true Love toward their Fellow Creatures universally; this Work to me has been precious, and the Spreading the Knowledge of the Truth amongst the *Gentiles* been very desirable. And the professed Followers of Christ joining in Customs evidently unrighteous, which manifestly tend to stir up Wrath, and increase Wars and Desolations, hath often covered my Mind with Sorrow.

If we bring this Matter home, and as *Job* proposed to his Friends, *Put our Soul in their Soul's stead*, *Job* xvi. 4.

If we consider ourselves and our Children as exposed to the Hardships which these People lie under in supporting an imaginary Greatness.

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Did we in such Case behold an Increase of Luxury and Superfluity amongst our Oppressors, and therewith felt an Increase of the Weight of our Burdens, and expected our Posterity to groan under Oppression after us.

Under all this Misery, had we none to plead our Cause, nor any Hope of Relief from Man, how would our Cries ascend to the God of the Spirits of all Flesh, who judgeth the World in Righteousness, and in his own Time is a Refuge for the Oppressed!

If they who thus afflicted us, continued to lay Claim to Religion, and were assisted in their Business by others, esteemed pious People, who through a Friendship with them strengthened their Hands in Tyranny.

In such a State, when we were Hunger-bitten, and could not have sufficient Nourishment, but saw them in Fulness pleasing their Taste with Things fetched from far:

When we were wearied with Labour, denied the Liberty to rest, and saw them spending their Time at Ease: When Garments answerable to our Necessities were denied us, while we saw them cloathed in that which was costly and delicate:

Under such Affliction, how would these painful Feelings rise up as Witnesses against their pretended Devotion! And if the Name of their Religion was mention'd

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in our Hearing, how would it sound in our Ears like a Word which signified Self-exaltation, and Hardness of Heart !

When a Trade is carried on, productive of much Misery, and they who suffer by it are some 'Thousand Miles off, the Danger is the greater, of not laying their Sufferings to Heart.

In procuring Slaves on the Coast of *Africa*, many Children are stolen privately ; Wars also are encouraged amongst the Negroes, but all is at a great Distance.

Many Groans arise from dying Men, which we hear not.

Many Cries are uttered by Widows and Fatherless Children, which reach not our Ears.

Many Cheeks are wet with Tears, and Faces sad with unutterable Grief, which we see not.

Cruel Tyranny is encouraged. The Hands of Robbers are strengthened, and 'Thousands reduced to the most abject Slavery, who never injured us.

Were we for the Term of one Year only to be an Eye-witness to what passeth in getting these Slaves :

Was the Blood which is there shed to be sprinkled on our Garments :

Were the poor Captives bound with Thongs, heavy laden with Elephants Teeth,

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to pass before our Eyes on their Way to the Sea :

Were their bitter Lamentations Day after Day to ring in our Ears, and their mournful Cries in the Night to hinder us from Sleeping :

Were we to hear the Sound of the Tumult when the Slaves on board the Ships attempt to kill the *English*, and behold the Issue of those bloody Conflicts :

What pious Man could be a Witness to these Things, and see a Trade carried on in this Manner, without being deeply affected with Sorrow ?

Through abiding in the Love of Christ we feel a Tenderness in our Hearts toward our Fellow Creatures, entangled in oppressive Customs; and a Concern so to walk, that our Conduct may not be a Means of strength'ning them in Error.

It was the Command of the Lord through Moses, *Thou shalt not suffer Sin upon thy Brother: Thou shalt in anywise rebuke thy Brother, and shalt not suffer Sin upon him, Lev. xix. 17.*

Again; *Keep far from a false Matter; and the Innocent and Righteous slay thou not, Exod. xxiii. 7.*

The Prophet *Isaiab* mentions Oppression as that which the true Church in Time of outward Quiet should not only be clear of, but should be far from it; *Thou shalt be far from*

from Oppression, Isaiah liv. 14. Now these Words, far from, appear to have an extensive Meaning, and to convey Instruction in regard to that of which Solomon speaks, Though Hand join in Hand, the Wicked shall not go unpunished, Prov. xvi. 5.

It was a Complaint against one of old, When thou sawest a Thief, thou consentedst with him, Psal. l. 18.

The Prophet Jeremiah represents the Degrees of Preparation toward Idolatrous Sacrifice, in the Similitude of a Work carried on by Children, Men, and Women. The Children gather Wood, the Fathers kindle the Fire, and the Women knead the Dough to bake Cakes for the Queen of Heaven, Jer. vii. 18.

It was a Complaint of the Lord against Israel, through his Prophet Ezekiel, that they strengthen'd the Hands of the Wicked, and made the Hearts of the Righteous sad, Ezek. xiii. 12.

Some Works of Iniquity carried on by the People were represented by the Prophet Hosea, in the Similitude of Ploughing, Reaping, and eating the Fruit; You have ploughed Wickedness, reaped Iniquity, eaten the Fruit of Lying, because thou didst trust in thy own Way, to the Multitude of thy mighty Men, Hosea x. 13.

I have felt great Distress of Mind since I came on this Island, on Account of the Members

Members of our Society being mixed with the World in various Sorts of Business and Traffick, carried on in impure Channels. Great is the Trade to *Africa* for Slaves; and in loading these Ships abundance of People are employ'd in the Manufactories.

Friends in early Time refused, on a religious Principle, to make or trade in Superfluities, of which we have many large Testimonies on Record, but for want of Faithfulness some gave way, even some whose Examples were of Note in Society, and from thence others took more Liberty: Members of our Society worked in Superfluities, and bought and sold them, and thus Dimness of Sight came over many. At length, Friends got into the Use of some Superfluities in Dress, and in the Furniture of their Houses, and this hath spread from less to more, till Superfluity of some Kind is common amongst us.

In this declining State many look at the Example one of another, and too much neglect the pure Feeling of Truth. Of late Years a deep Exercise hath attended my Mind, that Friends may dig deep, may carefully cast forth the loose Matter, and get down to the Rock, the sure Foundation, and there hearken to that Divine Voice which gives a clear and certain Sound.

And I have felt in that which doth not deceive, that if Friends who have known the Truth, keep in that Tenderness of Heart, where all Views of outward Gain are given up, and their Trust is only on the Lord, he will graciously lead some to be Patterns of deep Self-denial, in Things relating to Trade, and handicraft Labour; and that some who have Plenty of the Treasures of this World, will example in a plain frugal Life, and pay Wages to such whom they may hire, more liberally than is now customary in some Places.

The Prophet, speaking of the true Church, said, *Thy People also shall be all righteous.*

Of the Depth of this Divine Work several have spoken.

John Gratton, in his Journal, p. 45, said,
 “ The Lord is my Portion, I shall not
 “ want. He hath wrought all my Works
 “ in me. I am nothing but what I am in
 “ him.”

Gilbert Latey, through the powerful Operations of the Spirit of Christ in his Soul, was brought to that Depth of Self-denial, that he could not join with that proud Spirit in other People, which inclined them to want Vanities and Superfluities. This Friend was often amongst the chief Rulers of the Nation in Times
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of Persecution, and it appears by the Testimony of Friends, that his Dwelling was so evidently in the pure Life of Truth, that in his Visits to those great Men, he found a Place in their Minds; and that King *James* the Second, in the Times of his Troubles, made particular Mention in a very respectful Manner of what *Gilbert* once said to him.

The said *Gilbert* found a Concern to write an Epistle, in which are these Expressions; “ Fear the Lord, ye Men of
“ all Sorts, Trades, and Callings, and leave
“ off all the Evil that is in them, for the
“ Lord is grieved with all the Evils used
“ in your Employments which you are
“ exercised in.

“ It is even a Grief to see how you
“ are Servants to Sin, and Instruments of
“ Satan.” See his Works, p. 42, &c.

George Fox, in an Epistle, writes thus :
“ Friends, stand in the Eternal Power of
“ God, Witnesses against the Poms and
“ Vanities of this World.

“ Such Tradesmen who stand as Wit-
“ nesses in the Power of God, cannot
“ fulfil the People’s Minds in these Vani-
“ ties, and therefore they are offended at
“ them.

“ Let all trust in the Lord, and wait
“ patiently on him; for when Truth first
“ broke forth in *London*, many Tradesmen
“ could

“ could not take so much Money in their
 “ Shops for some Time, as would buy
 “ them Bread and Water, because they
 “ withstood the World’s Ways, Fashions,
 “ and Customs ; yet by their patient wait-
 “ ing on the Lord in their good Life and
 “ Conversation, they answer’d the Truth
 “ in People’s Hearts, and thus their Busi-
 “ nels increased.” Book of Doctrinals,
 p. 824.

Now Christ our Holy Leader graciously
 continueth to open the Understandings of
 his People, and as Circumstances alter from
 Age to Age, some who are deeply baptized
 into a Feeling of the State of Things, are
 led by his Holy Spirit into Exercises in
 some respect different from those which at-
 tended the Faithful in foregoing Ages, and
 through the Constraining of pure Love,
 are engaged to open the Feelings they have
 to others.

In faithfully following Christ, the Heart
 is weaned from the Desire of Riches, and
 we are led into a Life so plain and simple,
 that a little doth suffice, and thus the
 Way openeth to deny ourselves, under all
 the tempting Allurements of that Gain,
 which we know is the Gain of Unrighteous-
 ness.

The Apostle speaking on this Subject,
 asketh this Question ; *What Fellowship hath*
Righteousness with Unrighteousness ? 2 Cor. vi.

14. And again saith, *Have no Fellowship with the unfruitful Works of Darkneſs, but rather reprove them*, Ephes. v. 11. Again, *Be not Partaker of other Men's Sins, keep thyself pure*, 1 Tim. v. 22.

Where People through the Power of Chriſt are thoroughly ſettled in a right Uſe of Things, freed from all unneceſſary Care and Expence, the Mind in this true Reſignation is at Liberty from the Bands of a narrow Self-Intereſt, to attend from Time to Time on the Movings of his Spirit upon us, though he leads into that through which our Faith is cloſely tried.

The Language of Chriſt is pure, and to the Pure in Heart, this pure Language is intelligible; but in the Love of Money, the Mind being intent on Gain, is too full of human Contrivance to attend to it.

It appeareth evident, that ſome Channels of Trade are defiled with Unrighteouſneſs, that the Minds of many are intent on getting Treasures to ſupport a Life, in which there are many unneceſſary Expences.

And I feel a living Concern attend my Mind, that under theſe Difficulties we may humbly follow our Heavenly Shepherd, who graciously regardeth his Flock, and is willing and able to ſupply us both inwardly and outwardly with clean Provender, that hath been winnowed with the Shovel and the

the Fan, where we may *sow to ourselves in Righteousness, reap in Mercy*, Hosea x. 12. and not be defiled with the Works of Iniquity.

Where Customs contrary to pure Wisdom are transmitted to Posterity, it appears to be an Injury committed against them ; and I often feel tender Compassion toward a young Generation, and Desires that their Difficulties may not be increased through Unfaithfulness in us of the present Age.

C H A P.

C H A P. II.

On a SAILOR'S LIFE.

IN the Trade to *Africa* for Slaves, and in the Management of Ships going on these Voyages, many of our Lads and young Men have a considerable Part of their Education.

Now what pious Father beholding his Son placed in one of these Ships, to learn the Practice of a Mariner, could forbear mourning over him ?

Where Youth are exampled in Means of getting Money so full of Violence, and used to exercise such Cruelties on their Fellow Creatures, the Disadvantage to them in their Education is very great.

But I feel it in my Mind to write concerning the Seafaring Life in general.

In the Trade carried on from the *West-Indies*, and from some Part of the Continent, the Produce of the Labour of Slaves is a considerable Part.

And Sailors who are frequently at Ports where Slaves abound, and converse often
with

with People who oppress without the Appearance of Remorse, and often with Sailors employ'd in the Slave Trade, how powerfully do these evil Examples spread amongst the Seafaring Youth!

I have had many Opportunities to feel and understand the general State of the Seafaring Life amongst us, and my Mind hath often been sad on Account of so many Lads and young Men being trained up amidst so great Corruption.

Under the humbling Power of Christ I have seen, that if the Leadings of his Holy Spirit were faithfully attended to by his professed Followers in general, the Heathen Nations would be exampled in Righteousness. A less Number of People would be employed on the Seas. The Channels of Trade would be more free from Defilement. Fewer People would be employed in Vanities and Superfluities.

The Inhabitants of Cities would be less in Number.

Those who have much Lands would become Fathers to the Poor.

More People would be employed in the sweet Employment of Husbandry, and in the Path of pure Wisdom, Labour would be an agreeable, healthful Employment.

In the Opening of these Things in my Mind, I feel a living Concern that we
who

who have felt Divine Love in our Hearts may faithfully abide in it, and like good Soldiers endure Hardness for Christ's Sake.

He, our blessed Saviour, exhorting his Followers to love one another, adds, *As I have loved you.* John xiii. 34.

He loved *Lazarus*, yet in his Sickness did not heal him, but left him to endure the Pains of Death, that in restoring him to Life, the People might be confirmed in the true Faith.

He loved his Disciples, but sent them forth on a Message attended with great Difficulty, amongst Hard-hearted People, some of whom would think that in killing them they did God Service.

So deep is Divine Love, that in steadfastly abiding in it, we are prepar'd to deny ourselves of all that Gain which is contrary to pure Wisdom, and to follow Christ, even under Contempt, and through Sufferings.

While Friends were kept truly humble, and walked according to the Purity of our Principles, the Divine Witness in many Hearts was reached ; but when a Worldly Spirit got Entrance, therewith came in Luxuries and Superfluities, and spread by little and little, even among the foremost Rank in Society, and from thence others took Liberty in that Way more abundantly.

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In the Continuation of these Things from Parents to Children, there were many Wants to supply, even Wants unknown to Friends while they faithfully followed Christ. And in striving to supply these Wants many have exacted on the Poor, many have enter'd on Employments, in which they often labour in upholding Pride and Vanity. Many have looked on one another, been strengthen'd in these Things, one by the Example of another, and as to the pure Divine Seeing, Dimness hath come over many, and the Channels of true Brotherly Love been obstructed.

People may have no Intention to oppress, yet by entering on expensive Ways of Life, their Minds may be so entangled therein, and so engag'd to support expensive Customs, as to be estranged from the pure sympathizing Spirit.

As I have travell'd in *England*, I have had a tender Feeling of the Condition of poor People, some of whom though honest and industrious, have nothing to spare toward paying for the Schooling of their Children.

There is a Proportion between Labour and the Necessaries of Life, and in true Brotherly Love the Mind is open to feel after the Necessities of the Poor.

Amongst the Poor there are some that are weak through Age, and others of a weakly

weakly Nature, who pass through Straits in very private Life, without asking Relief from the Publick.

Such who are strong and healthy may do that Business, which to the Weakly may be oppressive; and in performing that in a Day which is esteem'd a Day's Labour, by weakly Persons in the Field and in the Shops, and by weakly Women who spin and knit in the Manufactories, they often pass through Weariness; and many Sighs I believe are uttered in secret, unheard by some who might ease their Burdens.

Labour in the right Medium is healthy, but in too much of it there is a painful Weariness; and the Hardships of the Poor are sometimes increased through Want of a more agreeable Nourishment, more plentiful Fuel for the Fire, and warmer Cloathing in the Winter than their Wages will answer.

When I have beheld Plenty in some Houses to a Degree of Luxury, the Condition of poor Children brought up without Learning, and the Condition of the Weakly and Aged, who strive to live by their Labour, have often reviv'd in my Mind, as Cases of which some who live in Fulness need to be put in Remembrance.

There are few, if any, could behold their Fellow Creatures lie long in Distress and forbear to help them, when they could do it without any Inconvenience, but Customs requiring much Labour to support them, do often lie heavy on the Poor, while they who live in these Customs are so entangled in a Multitude of unnecessary Concerns, that they think but little of the Hardships which the poor People go through.

C H A P. III.

On SILENT WORSHIP.

WORSHIP in Silence hath often been refreshing to my Mind, and a Care attends me that a young Generation may feel the Nature of this Worship.

Great Expence ariseth in Relation to that which is call'd Divine Worship.

A considerable Part of this Expence is applied toward outward Greatness, and many poor People in raising of Tithes, labour in supporting Customs contrary to the Simplicity that there is in Christ, toward whom my Mind hath often been moved with Pity.

In pure silent Worship, we dwell under the Holy Anointing, and feel Christ to be our Shepherd.

Here the best of Teachers ministers to the several Conditions of his Flock, and

the Soul receives immediately from the Divine Fountain, that with which it is nourished.

As I have travelled at Times where those of other Societies have attended our Meetings, and have perceiv'd how little some of them knew of the Nature of silent Worship; I have felt tender Desires in my Heart that we who often sit silent in our Meetings, may live answerable to the Nature of an inward Fellowship with God, that no Stumbling-block through us, may be laid in their Way.

Such is the Load of unnecessary Expence which lieth on that which is called Divine Service in many Places, and so much are the Minds of many People employed in outward Forms and Ceremonies, that the opening of an inward silent Worship in this Nation to me hath appear'd to be a precious Opening.

Within the last four Hundred Years, many pious People have been deeply exercised in Soul on Account of the Superstition which prevailed amongst the professed Followers of Christ, and in support of their Testimony against Oppressive Idolatry, some in several Ages have finished their Course in the Flames.

It

It appears by the History of the Reformation, that through the Faithfulness of the Martyrs, the Understandings of many have been opened, and the Minds of People, from Age to Age, been more and more prepared for a real spiritual Worship.

My Mind is often affected with a Sense of the Condition of those People who in different Ages have been meek and patient, following Christ through great Afflictions : And while I behold the several Steps of Reformation, and that Clearness, to which through Divine Goodness, it hath been brought by our Ancestors ; I feel tender Desires that we who sometimes meet in Silence, may never by our Conduct lay Stumbling-blocks in the Way of others, and hinder the Progress of the Reformation in the World.

It was a Complaint against some who were called the Lord's People, that they brought polluted Bread to his Altar, and said the Table of the Lord was contemptible.

In real silent Worship the Soul feeds on that which is Divine ; but we cannot partake of the Table of the Lord, and that Table which is prepared by the God of this World.

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If Christ is our Shepherd, and feedeth us, and we are faithful in following him, our Lives will have an inviting Language, and the Table of the Lord will not be polluted.

7 AP 59

SOME

SOME
EXPRESSIONS
OF
JOHN WOOLMAN
IN
HIS LAST ILLNESS.

LONDON:

Printed by MARY HINDE.

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EXPERIENCE

JOHN WOODMAN



HIS LAST ILLNESS

LONDON:

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SOME

EXPRESSIONS, &c.

B EING in the Course of his religious Visit at *York*, and having attended most of the Sitzings of the Quarterly-Meeting there, held in the Ninth Month, 1772, he was taken ill of the *Small Pox*, in which Disorder he continued about two Weeks, at Times under great Affliction of Body, and then departed in full Assurance of a happy Eternity, as the following Expressions, amongst others, taken from his own Mouth, do plainly evidence.

One Day being asked how he felt himself, he meekly answered, " I don't know
 " that I have slept this Night: I feel the
 " Disorder making its Progress, but my
 " Mind is mercifully preserved in Stillness
 " and Peace." Some Time after he said,
 " He was sensible the Pains of Death must
 " be hard to bear, but if he escaped them
 " now, he must some Time pass through
 " them, and did not know he could be
 " better prepared, but had no Will in it."
 Said, " He had settled his outward Affairs
 " to

“ to his Mind ; had taken Leave of his
 “ Wife and Family, as never to return,
 “ leaving them to the Divine Protection :”
 Adding, “ And though I feel them near
 “ to me at this Time, yet I freely give
 “ them up, having an Hope they will be
 “ provided for.” And a little after said,
 “ This Trial is made easier than I could
 “ have thought, by my Will being wholly
 “ taken away ; for if I was anxious as to
 “ the Event, it would be harder, but I
 “ am not, and my Mind enjoys a perfect
 “ Calm.”

In the Night a young Woman having
 given him something to drink, he said,
 “ My Child, thou seemst very kind to me,
 “ a poor Creature, the Lord will reward
 “ thee for it.” A while after he cried
 out with great Earnestness of Spirit, “ Oh !
 “ my Father, my Father, how comfort-
 “ able art thou to my Soul in this trying
 “ Season.” Being asked if he could take
 a little Nourishment, after some Pause he
 replied, “ My Child, I cannot tell what to
 “ say to it ; I seem nearly arrived where
 “ my Soul shall have Rest from all its
 “ Troubles.” After giving in something
 to be put into his Journal, he said, “ I be-
 “ lieve the Lord will now excuse me from
 “ Exercises of this Kind, and I see no
 “ Work but one, which is to be the last
 “ wrought by me in this World ; the Mes-
 “ senger

“ senger will come that will release me from
 “ all these Troubles, but it must be in the
 “ Lord’s Time, which I am waiting for.”

He said, “ He had laboured to do what-
 “ ever was required, according to the
 “ Ability received, in the Remembrance
 “ of which he had Peace: And though
 “ the Disorder was strong at Times, and
 “ would come over his Mind like a Whirl-
 “ wind, yet it had hitherto been kept
 “ steady, and center’d in everlasting Love.”

Adding, “ And if that’s mercifully con-
 “ tinued, I ask nor desire no more.”

At another Time he said, “ He had
 “ long had a View of visiting this Nation;
 “ and some Time before he came, he had
 “ a Dream, in which he saw himself in
 “ the Northern Parts of it; and that the
 “ Spring of the Gospel was opened in him,
 “ much as in the Beginning of Friends,
 “ such as *George Fox*, and *William Dewf-*
 “ *bury*; and he saw the different States of
 “ People as clear as ever he had seen
 “ Flowers in a Garden; but in his going
 “ on he was suddenly stopt, though he
 “ could not see for what End, but looked
 “ towards Home, and in that fell into a
 “ Flood of Tears, which waked him.”

At another Time he said, “ My Draught
 “ seem’d strongest to the North, and I
 “ mentioned in my own Monthly-Meet-

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“ ing,

“ ing, that attending the Quarterly-Meet-
 “ ing at *York*, and being there, looked
 “ like Home to me.”

Having repeatedly consented to take a Medicine with a view to settle his Stomach, but without Effect, the Friend then waiting on him, said, through Distress, “ What shall I do now ? ” He answered with great Composure, “ Rejoice evermore, and “ in every Thing give Thanks.” But added a little after, “ This is sometimes “ hard to come at.”

One Morning early he brake forth in Supplication on this wise ; “ Oh Lord ! “ it was thy Power that enabled me to “ forsake Sin in my Youth, and I have “ felt thy Bruises since for Disobedience, “ but as I bowed under them thou healedst “ me ; and though I have gone through “ many Trials and sore Afflictions, thou “ hast been with me, continuing a Father “ and a Friend. I feel thy Power now, “ and beg that in the approaching trying “ Moments, thou wilt keep my Heart “ steadfast unto thee.” Upon his giving the same Friend Directions concerning some little Matters, she said, “ I will take Care, “ but hope thou mayst live to order them “ thyself ; ” he replied, “ My Hope is in “ Christ ; and though I may now seem a “ little better, a Change in the Disorder “ may

“ may soon happen, and my little Strength
 “ be dissolved, and if it so happen, I
 “ shall be gather’d to my everlasting Rest.”
 On her saying, “ She did not doubt that,
 “ but could not help mourning to see so
 “ many faithful Servants removed at so
 “ low a Time,” he said, “ All Goodness
 “ cometh from the Lord, whose Power is
 “ the same, and he can work as he sees
 “ best.” The same Day, after giving her
 Directions about wrapping his Corps, and
 perceiving her to weep, he said, “ I had
 “ rather thou wouldst guard against Weep-
 “ ing or Sorrowing for me, my Sister;
 “ I sorrow not, though I have had some
 “ painful Conflicts; but now they seem
 “ over, and Matters all settled, and I look
 “ at the Face of my dear Redeemer, for
 “ sweet is his Voice, and his Countenance
 “ comely.”

Being very weak, and in general difficult
 to be understood, he uttered a few Words
 in Commemoration of the Lord’s Goodness
 to him; and added, “ How tenderly have
 “ I been waited upon in this Time of
 “ Affliction, in which I may say in *Job’s*
 “ Words, *Tedious Days and wearisome*
 “ *Nights are appointed unto me*; and how
 “ many are spending their Time and
 “ Money in Vanity and Superfluities, while
 “ Thousands and Tens of Thousands want
 “ the

“ the Necessaries of Life, who might be
 “ relieved by them, and their Distresses at
 “ such a Time as this, in some degree
 “ softened by the administering of suitable
 “ Things.”

An Apothecary who attended him of his own Accord (he being unwilling to have any sent for) appeared very anxious to assist him, with whom conversing, he queried about the Probability of such a Load of Matter being thrown off his weak Body, and the Apothecary making some Remarks, implying he thought it might, he spoke with an audible Voice on this wise: “ My
 “ Dependance is in the Lord Jesus Christ,
 “ who I trust will forgive my Sins, which
 “ is all I hope for; and, if it be his Will
 “ to raise up this Body again, I am content, and if to die I am resigned: And
 “ if thou canst not be easy without trying to assist Nature, in order to lengthen
 “ out my Life, I submit.” After this, his Throat was so much affected, that it was very difficult for him to speak so as to be understood, and he frequently wrote when he wanted any Thing. About the second Hour on Fourth-day Morning, being the 7th of the Tenth Month, 1772, he asked for Pen and Ink, and at several Times, with much Difficulty, wrote thus: “ I believe my being here is in the Wisdom
 “ of

“ of Christ ; I know not as to Life or
 “ Death.” About a Quarter before Six
 the same Morning, he seemed to fall into
 an easy Sleep, which continued about half
 an Hour, when seeming to awake, he
 breathed a few Times with more Diffi-
 culty, and so expired without Sigh, Groan,
 or Struggle.

Note, He often said, “ It was hid from
 “ him, whether he might recover, or not,
 “ and he was not desirous to know it ; but
 “ from his own Feeling of the Disorder,
 “ and his feeble Constitution, thought he
 “ should not.”

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